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GENEALOGY COLLECTION

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THE HALL FAMILY TREE

A Genealogy
With History and Biographies



Compiled and Published

By

Oliver M. Morris



August, 1940
Long Beach, California

MEMORIAL

Oliver M. Morris, the Author of this "John and Elizabeth Hall Family Tree", has dedicated it to the sacred memory of his pious and note-worthy grandparents, John and Elizabeth Hall, and for the benefit of their descendants.

Dated August 1, 1940



THE AUTHOR — OLIVER M. MORRIS

Born May 22, 1866

(This picture was taken at the age of 61 years.)

THE HALL FAMILY TREE

PREFACE

The writer, a Hall descendant, actuated by a natural interest in the subject, has gathered from widely scattered sources, after exhaustive researches and a prodigious correspondence, a vast amount of interesting and valuable information, genealogical, historical, and personal, respecting the late John Hall family and descendants in AMERICA, covering nearly 400 members of the family, living and dead. All these people, he finds, have descended, most likely, from one person; an imigrant who came from England to Charlestown, Massachusetts, in 1630, namely, JOHN HALL, and among them are all his descendants who can trace back their ancestors to the original stock in England. The living representatives of the family are numbered by the hundreds located in many of the States of the Union and the provinces of Canada.

The materials collected are in every way worthy of permanent preservation in this printed volume; and they are certain to prove a benefit to every member of the JOHN HALL family, showing the amazing distribution, the un-dreamed-of numbers, the beneficent lives and the interesting vicissitudes of the family. This Hall family and their descendants have been indeed good people, and have borne a creditable part in the history of the United States, in peace, and in war, and their records, dating from the old Colonial days in Massachusetts, Rhode Island and North Carolina, are of a character to be cherished with just pride by present and future generations.

At the present time cultured Americans are revealing greater interest than ever before in family history, genealogical research and the intimately related subject of heraldry. Genealogy and heraldry are now ignored only by those who have no ancestors of whom they can be proud. Love of ancestry is an instinct deep-rooted in man's nature. Pride of ancestry is an admirable trait, contributing to healthy self-respect and stirring ambition, to add new honors to the family name. The thoughtful American of today takes sincere pride in a long line of distinguished descent and in the heraldic emblems which testify of the bravery, the achievement and the honor of his forebears.

WHY YOU HAVE A FAMILY NAME AND WHAT IT MEANS TO YOU

"Primitive personal names doubtless originated soon after the invention of spoken language, although the date of their first use is lost in the darkness of ages preceding recorded history. For thousands of years thereafter, first or given names were the only designations that men and women bore; and in the dawn of historic times, when the world was less crowded than it is today and every man knew his neighbor, one title of address was sufficient. Only gradually, with the passing centuries and the increasing complexity of civilized society, did a need arise for more specific designations. While the roots of our system of family names may be traced back to early civilized times, actually the hereditary surname as we know it today dates from a time scarcely earlier than nine hundred years ago.

"A surname is a name added to a baptismal or Christian name for the purposes of making it more specific and of indicating family relationship or descent. Classified according to origin, most surnames fall into four general categories: (1) those formed from the given name of the sire; (2) those arising from bodily or personal characteristics; (3) those derived from locality or place of residence; and (4) those derived from occupation. It is easier to understand the story of the development of our institution of surnames if these classifications are borne in mind.

"As early as biblical times certain distinguishing appellations were occasionally employed in addition to the given name, as, for instance, Joshua the son of Nun, Simon the son of Jonas, Judas of Galilee, and Simon the Zealot."

LEGEND

In this late John and Elizabeth Hall "Family Tree or Genealogy", compiled by Oliver M. Morris, their grandson, who is the son of Jonathan and Patience (Hall) Morris, after the most diligent care and research of long standing, and checking and re-checking, with names and dates which were mostly taken from the old Family Bible of the different families and descendants of John Hall, often the records were taken from Bibles that were very old and worn, with the leaves yellow, wrinkled and badly faded with age, and mistakes are possible but hardly probable, and if there are any errors the author is not responsible, and they might be considered as authentic. Again the author of this Genealogy has obtained the information herein from sources which he believes is thoroughly reliable, but writer assumes no responsibility or liability for any errors mistakes or omissions that may have occurred.

In the different family Charts, the letter "B" represents Birth and the letter "D" represents Death, and the letter "M" represents Marriage and the small black star shows the date was impossible to ascertain.

This "John and Elizabeth Hall Family Tree" is divided into eleven (11) individual family ancestral charts taken in their chronological order and one chart for each child born to John and Elizabeth Hall, except those children that were never married.

This genealogy is compiled for no commercial purpose whatsoever, but only to perpetuate and honor the sacred memory of our pious and renowned ancestors, primarily for John Hall and his wife, Elizabeth Hall, and for the benefit of all their descendants and it would be well and profitable for them to emulate their exemplary lives. After each individual family ancestral chart there is left a blank space for the continuation of this "John and Elizabeth Hall Family Tree," if the opportunity ever presents itself and the owner of this Book cares to continue the genealogy of this John and Elizabeth Hall Family Tree.

MY RESOLVE

"I expect to pass through this World but once; any good thing therefore that I can do, or any kindness that I can show a human being, or a word that I can speak for Jesus, let me do it now; let me not neglect or defer it, for I shall not pass this way again."



IDEALS

"As you think, you travel; and as you love, you attract. You are today where your thoughts have brought you; you will be tomorrow where your thoughts take you. You cannot escape the results of your thoughts, but you can endure and learn, can accept your heart, be it base or beautiful, or a mixture of both, for you will always gravitate towards that which you, secretly most love. In your hands will be placed the exact results of your thoughts; you will receive that which you earn, no more, no less. Whatever your present environment may be, you will fall, remain, or rise, through your thoughts; your wisdom, your ideal. You will become as small as your controlling desire; as great as your dominant aspiration."

THE AUTHOR, OLIVER M. MORRIS

THE HALL FAMILY TREE IS DIVIDED INTO TWO PARTS

Part I

Part I treats of the origin of the name and birthplace of the Hall family. After exhaustive and careful research, over a long period of time, the author, Oliver M. Morris, a grandson of John Hall and Elizabeth Hall, who compiled this Genealogy of the Hall family, is quoting from the Nationally known "Media Research Bureau" of Washington, D. C., which relates the following history and facts of the early Hall family, which no doubt is correct and authentic:

The Origin of the Name and Family of Hall

The name of "Hall", the root of the Hall Family Tree, was first found in England, and the earliest English records of the name are those of Roger de la Hall of Cambridgeshire, England, in 1273. The Hall families lived in England over several centuries and, owing to the changing conditions of living and of the times, the name of Hall was spelled and changed slightly from Halle, Hale, Haall, and finally to Hall, which derived its name from the old English Manor House or Hall.

In England, where the Halls lives, they were in the most cases of the landed gentry and the Hall was substantially represented among the earliest English emigrants to the New World. In 1630 John Hall of Warwickshire, England, a Friend Quaker, was the first entry of the Hall family into the New World of record. He came to Charlestown, Massachusetts, whence he later removed to Yarmouth in the same colony. This John Hall was the father, by his first wife Bethia, of Samuel, John, Shebar; and by his second wife Elizabeth Larned, he had further issue of Joseph, Benjamin (who died young), Elizabeth, Nathaniel, Gershon, William and Elisha.

For many years this Friend Quaker Colony flourished at Yarmouth, but they were persecuted in many parts of Massachusetts and Rhode Island for their religious belief and convictions, so in the years of 1650-1654 many Friend Quakers in Massachusetts and Rhode Island emigrated to Wayne County, North Carolina, where they could worship God according to their religious belief, without molestation.

Here is a gap of one or more generations of the Hall family that the record seems to be lost, but it is most reasonable to suppose and most likely is true, that the descendants of John Hall, who emigrated from Warwickshire, England, in 1630, to Charlestown, Massachusetts, and later to Yarmouth, Massachusetts, emigrated along with the large number of Friend Quakers from Massachusetts and Rhode Island to Wayne County, North Carolina, and these descendants are most likely to be the ancestors of my Grandfather John Hall, whose genealogy is in Part II.

Part II

This is Part II of the John Hall and Elizabeth (Newby) Hall Family Tree, or genealogy, which is compiled by Oliver M. Morris, the author, who is the grandson of these distinguished grandparents, whose portrait appears in the front of this book.

This John and Elizabeth Hall Family Tree and genealogy is made possible only by the co-operation of a host of cousins and nieces, to whom the writer is truly grateful. Also along with this Family Tree are some pictures including the portraits of John and Elizabeth Hall, which are copies taken from some old tin type pictures which were taken in their later life, about 85 years ago, and were badly faded, and some pictures of the old John Hall Homestead and barn, the Friend's Meeting House and Seminary at Sand Creek and pictures of the tombstones at the graves of John Hall and Elizabeth Hall in the Sand Creek Cemetery, all near Azalia, Indiana, and also a brief history of John Elizabeth Hall, along with some other brief histories and sketches pertaining to the life of these Eminent Pioneers, and a brief biographical history of the different families of John and Elizabeth Hall, and a few sketches of the early pioneer life pertaining to this community, and a few choice poems.

After a long, careful and painstaking research the author of this John and Elizabeth Hall genealogy has taken every precaution by checking and re-checking all the many family records of the individual families that have been sent to me by the many relatives and the writer is not responsible if any errors should occur.

While the writer of this John and Elizabeth Hall genealogy has made every effort to make it as near perfect and up to date as possible, but while that has been done, it has been impossible to contact some of the distant relatives, especially in the third and fourth generations, which the following genealogy will show.

This "John and Elizabeth Hall Family Tree", or "Genealogy", deals only with the direct blood descendants of John and Elizabeth Hall which can be considered as authentic.

This is the beginning of the John and Elizabeth (Newby) Hall Family Tree and Ancestral Chart. Commencing, 1794 and going down through the five generations to the present time, 1940, and back two generations making a total of seven generations, compiled by Oliver M. Morris, 310 West Broadway, Long Beach, Calif.

N. B. The Prime object and purpose of this "Hall Family Tree" is for the direct genealogy, history and reminiscence of John and Elizabeth (Newby) Hall and pertaining to the community in which they lived and helped in a large measure to develop.

P. S. As the acorn groweth into a large strong oak tree, with its sturdy branches spreading over a wide area likewise the "John and Elizabeth Hall Family Tree".

Children of John and Elizabeth (Newby) Hall, 5 sons and 6 daughters. All born at the Hall Homestead, near Azalia, Indiana.

		Children		Grandchildren	
Richard Hall b.* m.* d.*	<i>Joseph</i> Thomas Hall b.* m.* d.* See: Corrections	John Hall b. 8-14-1794 m. 10-17-1827 d. 3-16-1866 Buried in Friends Sand Creek Ceme- tery, near Azalia, Ind.	Patience Hall b. 9-30-1828 m. 2-15-1855 d. 11-13-1886	Albert Hall Morris Elizabeth Ann Morris Alida Clark Morris Margaret Hall Morris Oliver Morton Morris (Author of this volume) Joseph Clarkson Morris	
			Jonathan Morris b. 6-16-1829 d. 3-2-1908		
			Mary Hall b. 5-21-1830 m.* d.*	Lindsay Cox Sarah Elizabeth Cox Anzanneta Cox	
Phebe Wilson b.* d.*	Mary Cox b.* d.* Daughter of Richard and Mary (Ken- nedey) Cox	Elizabeth Newby b. 3-21-1805 d. 2-21-1878 Buried in the Friends Sand Creek Ceme- tery near Azalia, Ind.	Thomas Cox b.* d.*		
			Sarah Hall b. 12-24-1831 m. 9-13-1855 d. 5-23-1912	Lucius Trueblood Cox John Micajah Cox Achsa Anna Cox Lizzie Morris Cox Zella Newby Cox James Rollie Cox Joseph Hall Cox Sarah Alice Cox	
			James Cox b. 12-13-1828 d. 1-15-1899		
			Abigail Hall b. 8-12-1833 m. 1-18-1855 d. 5-11-1927	Infant Son Emma Catherine Davis Mary Alice Davis Ida M. Davis Oliver Morton Davis Thomas Chalmer Davis Margaret M. Davis Henry Beacher Davis	
			Thomas L. Davis b. 6-9-1820 d. 5-11-1900		
			Rebecca Hall b. 3-14-1835 Unmarried d. 2-25-1849		
			Joseph Hall b. 3-5-1837 m. 1865 d. 1920	Clinton Emory Hall Albert Hall Etta Patience Hall Joseph Clarkson Hall 1st wife	
			Elizabeth Newsom 1st wife d.* M. Emma Johnson 2nd wife, no date b.* d.*		

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Children	Grand Children of John and Elizabeth (Newby) Hall
Morton Hall b. 3-5-1839 m. 3-1-1866 d. 7-29-1925	Luther Hall Otto H. Hall Cora E. Hall Lillian Hall
Ruth B. Hadley 1st wife b. 4-5-1846 d. 1-8-1889	Herman Hall Joseph J. Hall Clarence L. Hall
Elizabeth R. Parker 2nd wife b. 6-8-1851 m.* d. 4-30-1901	No children
Thomas Hall b. 2-10-1841 m. about 1861 d. 3-1912	Eva Hall Adah Abigail Hall
Tamar Moore b. 3-24-1841 d. 9-1914	Elizabeth Hall
William Hall b. 12-10-1842 m. 8-4-1868 d. 6-30-1914	Adella Rosetta Hall Lenora Catherine Hall Louisa Margaret Hall Henry Morton Hall Fenelon Richard Hall Vivian Tessa Hall
Clara L. Dannatelle b. 10-8-1850 d. 5-17-1917	Coral Clarice Hall Raymond Rosco Hall Norma Gladis Hall Faye Leslie Hall
Margaret Hall b. 2-16-1845 m. 4-26-1866 d. 9-7-1881	John Chalmer Newsom Della May Newsom
Joel Newsom b. 4-24-1832 d. 7-11-1909	Alfaretta Newsom
Richard Hall b. 10-27-1847 unmarried d. 3-30-1916	

THE HALL FAMILY TREE — FAMILY CHARTS

This is the individual family genealogy chart of Jonathan and Patience Morris. Patience Morris was the first child born to John and Elizabeth Hall.

Jonathan Morris b. 6-16-1829 m. 2-15-1855 d. 3-2-1908	Albert H. Morris b. 8-8-1856 m. 12-14-1881 d. 4-22-1921	Jeannette Morris b. 9-20-1882 m. 6-15-1910	Margaret Ann Thomas b. 3-25-1911
		Hadley C. Thomas b. 3-5-1883	Morris Hadley Thomas b. 3-18-1917
		Alida Edna Morris b. 9-9-1885 Not married	William Howard Winslow, Jr. b. 1-23-1914 m. 6-11-1939
		Ione Morris b. 10-17-1889 m. 9-26-1912	Marilyn Stephenson b. 1-18-1920
Patience Hall b. 9-30-1828 d. 11-13-1886	Margaret Parker b. 10-31-1859 d. 6-12-1929	William Howard Winslow b. 6-6-1886	Dorothy Winslow b. 8-10-1916 d. 6-1917
			Paul Morris Winslow b. 6-14-1918
			Robert Albert Winslow b. 2-7-1922
		Clara Sarah Morris b. 2-19-1892 Not married	Philip Charles Winslow b. 1-13-1924.
		Raymond Parker Morris b. 7-23-1894 m. 9-6-1924	Marjorie Louise Morris b. 6-27-1927
		Dorothy Davis b. 8-13-1903	Albert Harold Morris b. 2-20-1933
		Glenna Morris b. 12-13-1898 m. 9-9-1926	
		James N. Norman b. 1-3-1903	Ellen Gifford Norman b. 4-22-1930

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THE HALL FAMILY TREE — FAMILY CHARTS

(Continued from preceding page)

Elizabeth Ann Morris
b. 12-11-1857
d. 10-29-1864

Aliada Clark Morris
b. 4-5-1860
m. 2-26-1881
d. 1-6-1884

James B. Thompson
b.*
d.*

Marjorie Thompson
Another child, name
unknown
Both died in infancy

Mariam Patience
Parker
b. 11-23-1891
m. 8-20-1925

Clarence W. Newsom
b. 8-29-1885

Esther Helen Parker
b. 9-22-1893
m. 4-14-1917

Thomas Alvin Parker
b. 1-12-1890

Ruth Margaret Parker
b. 8-17-1895
Not married

Frances Elmira Parker
b. 7-30-1897
m. 6-18-1924

Harold William Kelley
b. 9-5-1895

Marvin Faye Parker
b. 4-13-1899
d. 5-11-1899

Gertrude Parker
b. 10-14-1901
m. 2-12-1928

Earl Keaton
b. 10-10-1895

Doris Murlinda Newsom
b. 11-21-1926

Joe Linton Newsom
b. 7-5-1928

Ruth Edna Newsom
b. 12-27-1929

Murry Clarkson Newsom
b. 10-11-1932

Thomas Alvin Parker, Jr.
b. 5-27-1918

Margaret Luise Parker
b. 11-29-1921

William James Parker
b. 2-9-1926

Rose Mary Parker
b. 4-21-1931

Samuel Murray Parker
b. 8-6-1936

Charlotte Ann Kelley
b. 10-26-1926

Marcia Mae Kelley
b. 1-5-1938

Marilyn June Keaton
b. 11-22-1928

Richard Earl Keaton
b. 8-25-1933

Joseph Allen Keaton
b. 3-19-1937

Ronald Thomas Keaton
b. 9-20-1939

Margaret Hall Morris
b. 10-8-1863
m. 10-8-1890
d. 5-24-1908

Samuel Murry Parker
b. 8-23-1860
d. 1-15-1936

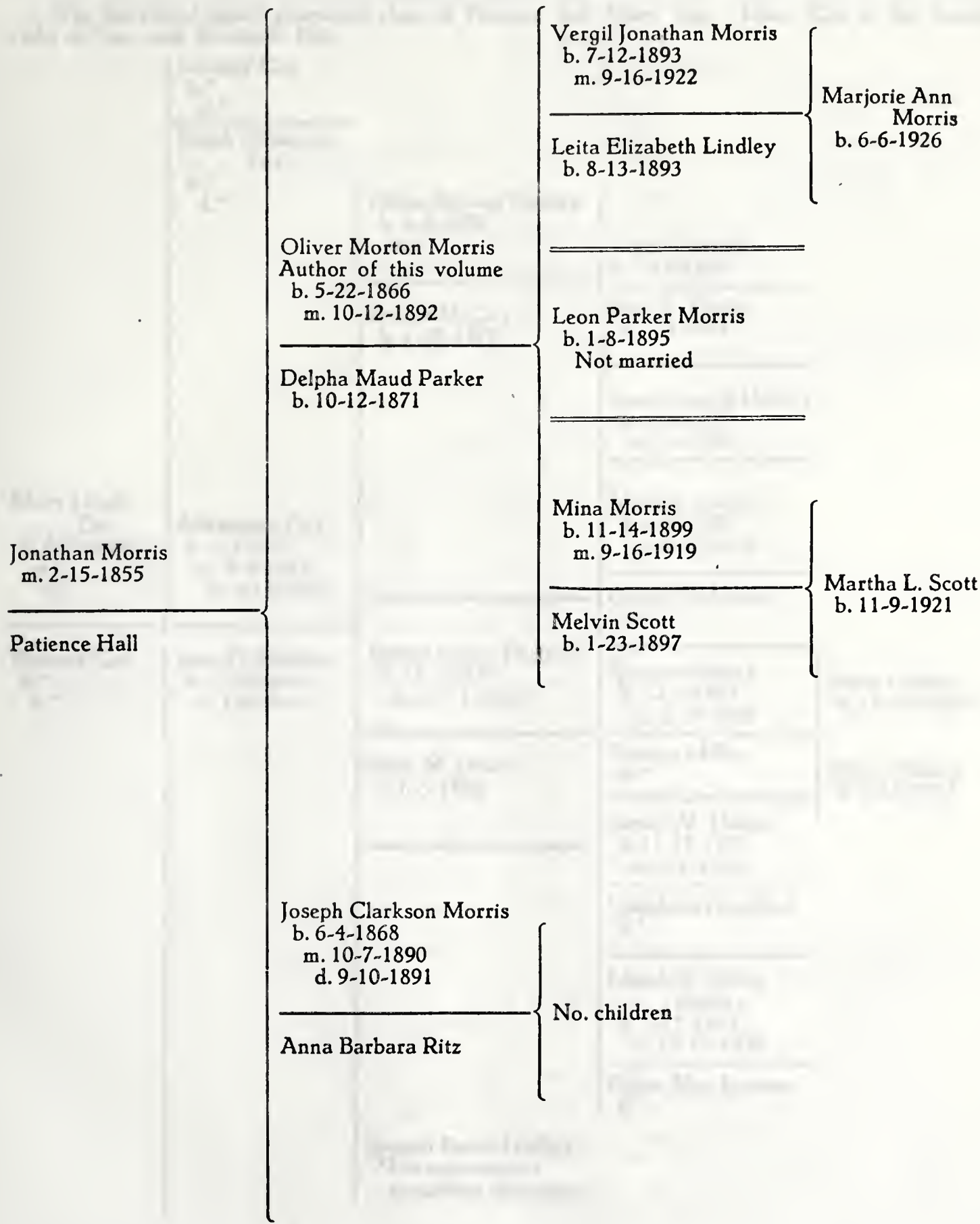
Jonathan Morris
m. 2-15-1855

Patience Hall

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THE HALL FAMILY TREE — FAMILY CHARTS

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The individual family genealogy chart of Thomas and Mary Cox. Mary Cox is the second child of John and Elizabeth Hall.

Mary (Hall) Cox b. 5-21-1830 m.* d.*	Lindsay Cox b.* d.*			
	Sarah Elizabeth Cox b.* d.*	Alden Hervey Hadley b. 8-6-1876 m.*	Ruth G. Hadley b. 7-19-1909	
		Bertha McCoy b. 1-22-1878	Paul A. Hadley b. 3-5-1913	
			Jesse Francis Hadley b. 1-4-1905 d. 2-8-1905	
Thomas Cox b.* d.*	Anzanneta Cox b. 3-3-1855 m. 9-3-1875 d. 4-14-1900		Mariam Hadley b. 3-11-1906 m. 8-27-1939	
			Garret Richards b.*	
	Jesse H. Hadley b. 7-28-1854 d. 1-6-1916	Ernest Byron Hadley b. 12-2-1879 m. 12-11-1902	Eugene Hadley b. 12-3-1908 m. 6-14-1928	Blake Hadley b. 10-20-1930
		Edna M. Dillon b. 6-5-1882	Francis Miller b.*	
			James W. Hadley b. 11-17-1910 m. 6-7-1936	
			Josephine Hamilton b.*	
			Marshall Dillon Hadley b. 3-13-1912 m. 12-11-1938	
			Helen Mae Ingram b.*	
		Samuel Percy Hadley *No information regarding genealogy.		

THE HALL FAMILY TREE — FAMILY CHARTS

The individual family genealogy chart of James and Sarah Cox. Sarah is the third child of John and Elizabeth Hall.

James Cox b. 12-13-1828 m. 9-13-1855 d. 1-15-1899	Sarah (Hall) Cox b. 12-24-1831 d. 5-23-1912	Lucius Trueblood Cox b. 7-3-1858 m. 7-28-1888	Howard L. Cox b. 9-15-1890, Unmarried	Mary Evalyn Hoch b. 9-29-1921
			Evalyn C. Cox b. 12-18-1892 m. 8-11-1920	
			Jacob M. Hoch b.* d. 11-28-1928	Dorothy Ann Hoch b. 6-13-1927
		Mary Ellen Lindley b. 11-18-1857	Mary Idella Cox b. 5-27-1896 Unmarried	Margery Ellen Martin b. 10-18-1937
			Bernice Emma Cox b. 10-9-1903 m. 6-1-1932	
			Isaac U. Martin b.*	
		John Micajah Cox b. 6-13-1860 m. 10-16-1884 d. 2-28-1937	Elsie Victoria Cox b. 4-29-1887 d. 11-25-1890	
		Maria Victoria Parker b. 2-12-1862	Orpha Leora Cox b. 1-6-1889 Unmarried	
			Cecil John Cox b. 12-5-1892 d. 1-9-1893	
			Leland James Cox b. 5-15-1894 d. 7-7-1921	
		Achsah Anna Cox b. 2-13-1862 d. 12-17-1939 unmarried	Victor Cox b. 12-2-1897 d. 12-2-1897	
		Lizzie Morris Cox b. 3-29-1866 unmarried	Geraldine Cox b. 7-20-1901 m. 12-25-1937	
			Ira Laeatherock b. 6-29-1899	
		Zella Newby Cox b. 7-31-1869 m. 8-3-1899 d. 3-1-1940	James W. Catlin b. 7-23-1901 m. 8-3-1938	Alfred Alanson Catlin b. 5-21-1939
		Alfred Catlin b. 10-26-1871 d. 12-5-1938	Gertrude Mae Chaffee b. 8-13-1904	
		James Rollie Cox b. 12-14-1870 d. 7-18-1871	Ernest Catlin b. 3-26-1904 Unmarried	Twins
		Joseph Hall Cox b. 5-7-1872 d. 2-11-1873	Martha Corinne Catlin b. 7-31-1906 Unmarried	
		Sarah Alice b. 6-29-1874 d. 8-3-1874	Sarah Maurine Catlin b. 7-31-1906 Unmarried	

THE HALL FAMILY TREE — FAMILY CHARTS

The individual family genealogy chart of Thomas L. and Abigail Davis. Abigail was the fourth child born to John and Elizabeth Hall.

Thomas L. Davis b. 6-9-1820 m. 1-18-1855 d. 5-11-1900	Infant son died, no date		No Children		
	Emma Catherine Davis b. 1-10-1857 m. 2-26-1919				
	William J. Reagan b. 2-20-1840 d. 8-24-1934			Fredrick H. Test b. 4-17-1912	
	Mary Allie Davis b. 6-8-1859 m. 7-19-1882 d. 7-1-1892	Inez Abigail Greene b. 10-21-1883 m. 7-26-1910		Dorothy Alice Test b. 3-7-1916 m. 9-2-1937	Larry Louis Wolf b. 10-21-1938
	Lindley M. Greene b. 3-29-1853	Louis A. Test b. 6-18-1874		Mark A. Wolf b. 6-25-1915	
		Pliny Thomas Greene b. 2-3-1888 m. 9-21-1924		Harold Lindley Greene b. 8-18-1925	
		Lola May Bearden b. 1-27-1903		Doris Barbara Greene b. 12-23-1929	
	Ida M. Davis b. 5-21-1864 m. 2-17-1887 d. 7-8-1933	Edna Abigail Newsom b. 11-19-1888 m. 4-30-1919		Richard O. McHenry b. 7-29-1928	
		Norris McHenry b. 10-20-1890			
	Oscar L. Newsom b. 9-15-1859	Edith A. Newsom b. 8-29-1890 Not married			
Abigail Davis b. 8-12-1833 d. 2-10-1927		Isaac Howard Newsom b. 12-11-1892 m. 2-4-1923		Mary Jene Newsom b. 2-11-1926	
	Oliver Morton Davis b. 4-4-1864 m. 11-25-1889 d. 7-7-1927	Francis Downs b. 11-14-1902		Joseph D. Newsom b. 4-12-1928	
	Nellie O. Kane b.* d. 5-11-1892	Henry Bain Davis b. 5-11-1892 d. 1-27-1900			
	May L. Johnson Second wife m. 9-10-1893	No children			
	Thomas Chalmer Davis b. 7-16-1866 d. 1-26-1869				
	Margaret M. Davis b. 8-28-1869 d. 11-16-1870				
	Henry Beacher Davis b. 9-11-1871 d. 11-18-1893				

THE HALL FAMILY TREE — FAMILY CHARTS

The individual family genealogy chart of Joseph Hall and his two wives. Joseph Hall was the sixth child born to John and Elizabeth Hall.

(Rebecca Hall was the fifth child born to John and Elizabeth Hall. She never married.)

(A note by the Author). The Joseph Hall family Bible was burned with his home many years ago, so the dates of the days and months are not obtainable for this family chart.

Joseph Hall b. 3-5-1837 m. 1865 d. 1920	Clinton Emory Hall b. 1866 m. 1896 d. 1936	Keith Clinton Hall b. 1897 d. 1902	
	Erminie Anderson b. 1868 d. 1918	Lois K. Hall b. 1904 m. 1925	Jean Mattingly b. 1927
	Albert Hall b. 1869 d. 1869	Joseph Mattingly b. 1902	June Mattingly b.* Keith Joseph Mattingly b. 1932
Elizabeth Newsom 1st wife b. 1845 d. 1873	Etta Patience Hall b. 1871 m. 1898	Marion E. Mains b. 1899 m. 1924	Paul R. Saurer, Jr. b. 1927
	Leroy M. Mains b. 1871	Paul R. Saurer b. 1895	Joseph L. Saurer b. 1931 d. 1932
	Joseph C. Hall Died in infancy	William W. Mains b. 1904 m. 1931	Peter A. Saurer b. 1934
	Percy Alden Hall b. 1882 d. 1885	Juanita Hatch b. 1902	William W. Mains, Jr. b. 1933
	Bruce Morton Hall b. 1884 m. 1915	Joseph Leroy Mains b. 1906 d. 1916	
	Lorena Saar b. 1892		
Emma Johnson 2nd wife b. 1852 m. 1880 d. 1912	Edna Marie Hall b. 1888 m. 1920	Dorothea J. Hall b. 1918	
	William Joseph Adams b. 1885	No children	

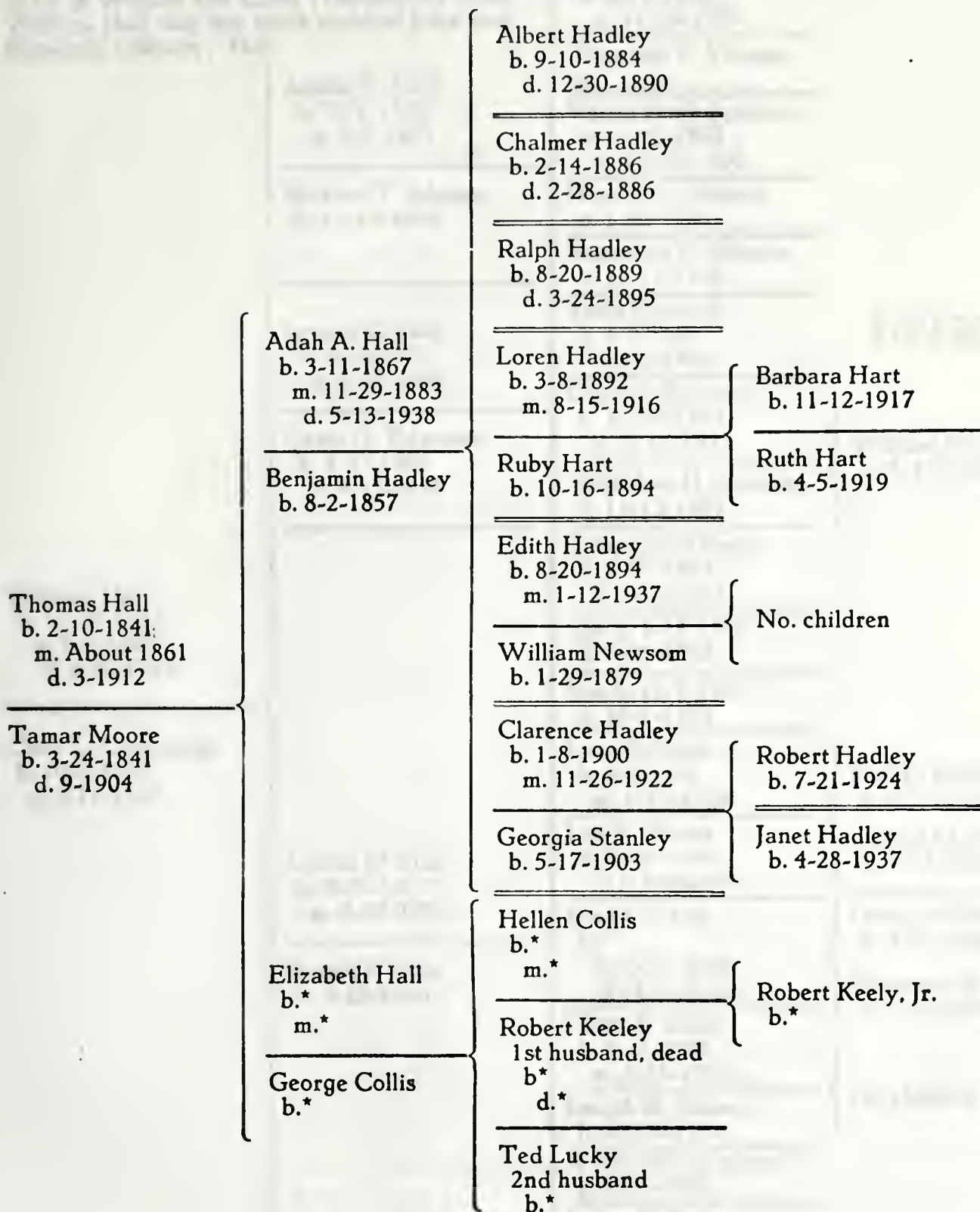
THE HALL FAMILY TREE — FAMILY CHARTS

This is the individual family genealogy chart of Morton Hall and his two wives. Morton Hall is the seventh child born to John and Elizabeth (Newby) Hall.

<p>Morton Hall b. 3-5-1839 m. 3-1-1866 d. 7-29-1925</p>	<p>Ruth B. Hadley 1st wife b. 4-5-1846 d. 1-8-1889</p>	Luther Hall b. 1867 Died in infancy.	Clayton M. Hall b. 11-24-1893 m. 2-14-1923	<p>Virginia H. Hall b. 7-3-1928</p>
		Otto H. Hall b. 11-19-1869 m. 8-11-1892	Mary Jane Hawthorne b. 7-14-1897	
		Edna H. McManaman b. 8-28-1875	Olive Diana Hall b. 2-3-1897 m. 12-8-1915	Nadine E. Anderson b. 10-7-1916 m. 4-9-1939
		Cora E. Hall b. 1-23-1871 Unmarried d. 1-16-1889	John B. Anderson b. 1-9-1890	Walter J. Simpson b. 8-8-1916
		Lillian Hall b. 1-24-1873 m. 4-22-1909	Robert H. Haworth b. 1-31-1911 m. 12-27-1938	Joseph B. Anderson b. 9-28-1919
		Dillion Haworth b. 4-22-1872	Ivalon Crumly b. 3-26-1909	
		Herman Hall b. 11-22-1874 m. 11-11-1908 d. 9-28-1922	No children	
		Milly Myer b. 8-17-1879 d. 3-9-1934	Edwin H. Hall b. 12-6-1905 m. 11-9-1929	Edwin H. Hall, Jr. b. 4-26-1931
			Josephine Russell Stewart b. 12-25-1908	Barbara J. Hall b. 3-7-1936
		Joseph J. Hall, Sr. b. 4-12-1876 m. 8-27-1902	Joseph J. Hall, Jr. b. 4-16-1907 m. 7-17-1937	
<p>Morton Hall m. 12-4-1891</p>	<p>Elizabeth R. Parker 2nd wife b. 6-8-1851 d. 4-30-1901</p>	May Stauffer b. 5-22-1881	Gertrude Lawless b. 4-3-1907	
		Clarence L. Hall b. 3-13-1880 m. 8-14-1903	Margaret L. Hall b. 5-9-1909 m. 6-12-1932	
		Evalyn Fisher b. 6-21-1882	Theodore Jaeger b. 5-10-1903 d. 5-12-1933	
		No children	Kenneth C. Hall b. 4-3-1907 d. 11-29-1926	
			Keith M. Hall b. 8-21-1910	
			Karl M. Hall b. 8-21-1910 d. 8-21-1910	

			John Franklin Hahn b. 1-8-1912 m. 1-23-1938
			Margaret Johnson b. 5-10-1919
			Raymond Oliver Hahn b. 12-7-1914 m. 8-9-1936
		Grace Tamar Branson b. 4-19-1883 m. 4-22-1910	Leou Tippet b. 1-23-1919
	Eva Jane Hall b. 11-30-1863 m. 10-31-1880 d. 3-4-1898	William G. Hahn b. 8-13-1863	Helen Margery Hahn b. 9-13-1917 m. 7-19-1936
	John Lot Branson b. 2-6-1855 d. 7-5-1932		Frank L. Luther b. 12-7-1912
Thomas Hall b. 2-10-1841 m. About 1861 d. 3-1912			Alice Lucile Hahn b. 3-22-1921 m. 4-29-1939
			Fred Austin Reaves b. 9-7-1914
Tamar Moore b. 3-24-1841 d. 9-1904		Raymond Branson b. 3-5-1885 m. 9-28-1911 d. 4-7-1940	Bessie M. Branson b. 2-28-1913 m. 7-16-1932
		Lou Miller b. 9-8-1886	Duane Severn b.*
			Nellie May Branson b. 3-8-1914
		Alice Carrie Branson b. 8-14-1887 m. 6-1-1913	Geo. Wendell Keenan b. 3-8-1914
		George W. Keenan b. 8-12-1888 d. 1-16-1933	John Keenan b. 3-10-1920
		Bessie Branson b. 1-31-1892 m. 7-22-1922	
		Charles O. Hopkins b. 10-20-1891	Betty Lou Hopkins b. 4-2-1924
			Don Rex Severn b. 12-1-1935
			Janice Severn b. 10-13-1937

(Continued from preceding page)



THE HALL FAMILY TREE — FAMILY CHARTS

This is the individual family genealogy chart of William and Clara (Dannatelle) Hall. William Hall was the ninth child of John and Elizabeth (Newby) Hall.

<p>William Hall b. 12-10-1842 m. 8-4-1868 d. 6-30-1914</p> <p>Clara L. Dannatelle b. 10-8-1850 d. 5-17-1917</p>	Adella R. Hall b. 5-31-1869 m. 3-7-1895	Forrest W. Johnson b. 4-15-1896 m. 11-19-1939	
	Braxton T. Johnson b. 11-16-1865	Margaret P. Younge b.*	
	Lenora C. Hall b. 1-15-1871 m. 2-15-1896	Velma Edith Johnson b. 10-22-1898 d. 10-13-1900	
	Orrin O. Edwards b. 4-23-1868 d. 4-15-1937	Harold C. Johnson b. 1-30-1903	
		Raymond F. Johnson b. 11-11-1908	
		Keith Edwards b. 6-2-1900 d. 6-2-1900	1393627
		Cecil G. Edwards b. 10-29-1903 m. 5-12-1937	William H. Edwards b. 5-17-1938
		Wilhelma H. Jennings b. 11-13-1902	
		Agnes Ruth Rash b. 3-27-1915 d. 4-11-1917	
		Son b. 1-14-1898 d. 1-14-1898	
		Son b. 12-1-1905 d. 12-1-1905	
		Lura C. Rash b. 3-4-1901 m. 4-23-1919	Neil E. Foster b. 8-23-1921
	Louisa M. Hall b. 3-21-1873 m. 2-28-1897	Leo A. Foster b. 7-16-1896 1st husband	Juanita M. Foster b. 5-13-1924
	Bennie J. Rash b. 3-25-1866	Fred C. Moll b.* m. 2-28-1926 2nd husband	Lewis M. Moll b. 12-2-1926
		Clara A. Rash b. 5-21-1904 m. 4-13-1935	Margaret R. Moll b. 5-10-1930
		Joseph E. Shimek b. 10-26-1901	No children
		A son died in infancy b. 12-1-1905	
		Lewis C. Rash b. 7-13-1910 m. 3-11-1939	
		Margaret K. H. Beaverlander b. 11-2-1910	

(Continued on next page)

(Continued from preceding page)

William Hall b. 12-10-1842	Henry M. Hall b. 9-1-1878 m. 1-20-1918	Henry M. Hall, Jr. b. 3-22-1921
	Mabel A. Lincicum b. 4-8-1892	
	Fenelon R. Hall b. 1-15-1879 m. 6-15-1919 d. 10-11-1932	Clarice V. Hall b. 9-15-1925
	Lela C. Worden b. 2-2-1898	Martha L. Hall b. 5-8-1928
	Vivian T. Hall b. 1-26-1880 m. 7-15-1902	John B. Allen b. 8-9-1907 Unmarried
	Alfred D. Allen b. 12-31-1868 d. 4-30-1938	George K. Allen b. 7-11-1911 Unmarried
	Coral C. Hall b. 1-15-1883 Unmarried d. 4-10-1938	
	Raymond R. Hall b. 10-16-1885 Unmarried	
	Norma G. Hall b. 10-29-1887 m. 1-24-1909	Jennette M. Schnedika b. 11-3-1909
	John H. Schnedika b. 7-10-1882	Coral H. Schnedika b. 5-25-1913 m. 5-4-1940
Clara Hall b. 10-8-1850	Faye L. Hall b. 1-24-1889 m. 6-1918 d. 1-7-1919	Miles Mullen b.*
	Lawrence F. Vaughn b.*	

THE HALL FAMILY TREE — FAMILY CHARTS

This is the individual family genealogy chart of Joel Newsom and Margaret (Hall) Newsom. Margaret Hall was the tenth child born to John and Elizabeth (Newby) Hall. Also the chart of Richard Hall.

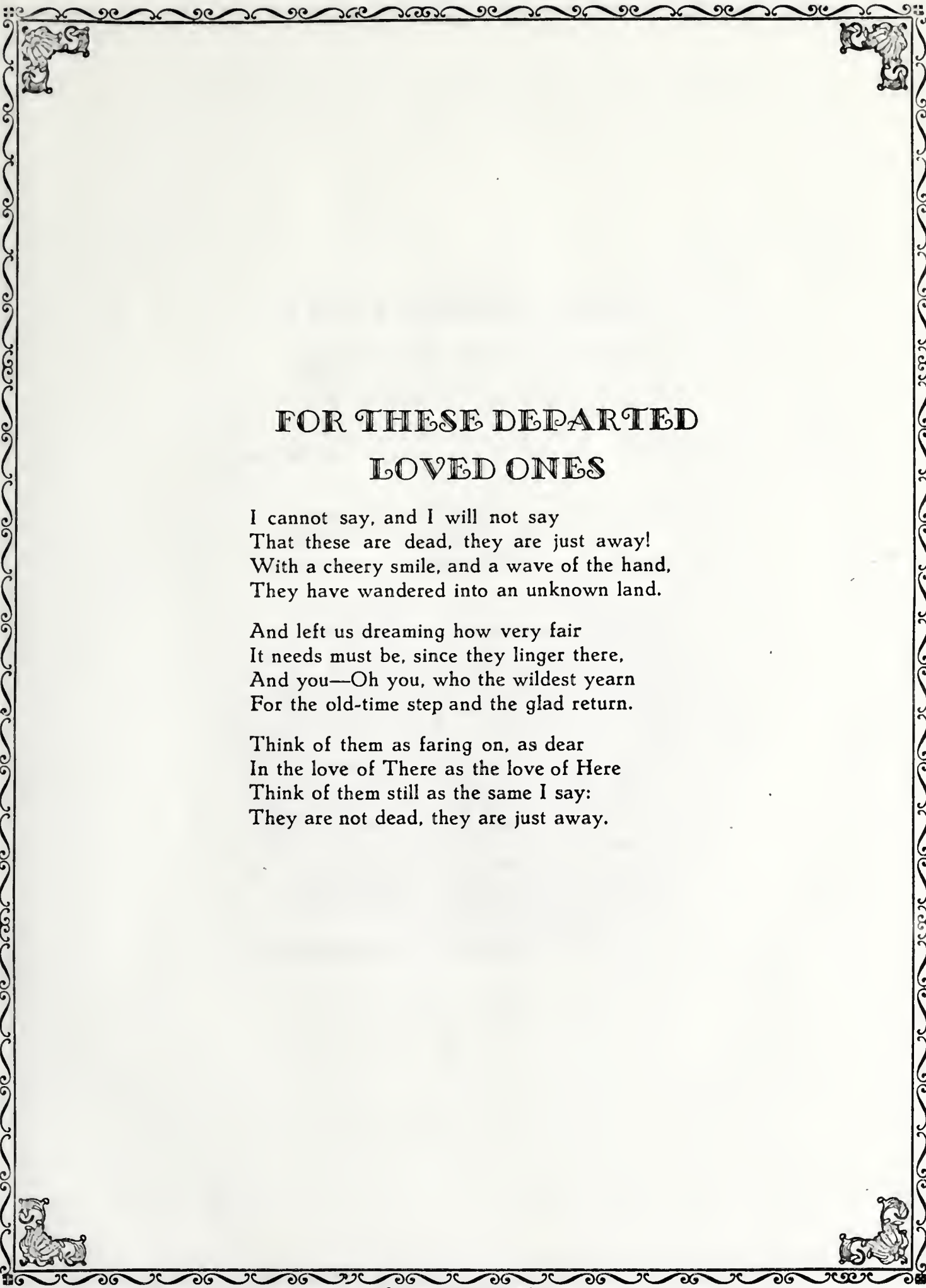
	Della May Newsom b. 5-1-1868 m. No date d. 1928	Robert Donner b.* is living	
	William Donner b.*	Joseph Donner Dead, lived 28 yrs.	No Dates
		Margaret Donner Died at age of 9 yrs.	
Joel Newsom b. 4-24-1832 m. 4-26-1866 d. 7-11-1909	John Chalmer Newsom b. 6-9-1872 m. 9-11-1895	Mary Margaret Newsom b. 5-15-1900 m. 12-26-1931	Nancy Margaret Terrell b. 3-22-1935
		Horace C. Terrell b. 4-16-1903	Mary Ellen Terrell b. 12-9-1937
Margaret Hall b. 2-16-1845 d. 9-7-1881	Jessie Wilson b. 4-24-1874	John Chalmer Newson, Jr. b. 6-11-1903 m. 6-2-1926	John Chalmer Newsom (III) b. 8-16-1928
		Chloris Coppock b. 8-26-1902	Richard Newsom b. 2-6-1933
	Albaretta E. Newsom b. 7-27-1877 d. 8-9-1877		Dorothy Newsom b. 1-10-1935

Richard Hall was the eleventh child born to John and Elizabeth (Newby) Hall.

Richard Hall
b. 10-27-1847
Unmarried
d. 3-30-1916



JOHN HALL
1794-1866



FOR THESE DEPARTED LOVED ONES

I cannot say, and I will not say
That these are dead, they are just away!
With a cheery smile, and a wave of the hand,
They have wandered into an unknown land.

And left us dreaming how very fair
It needs must be, since they linger there,
And you—Oh you, who the wildest yearn
For the old-time step and the glad return.

Think of them as faring on, as dear
In the love of There as the love of Here
Think of them still as the same I say:
They are not dead, they are just away.

SOME TIME AT EVE

Some time at eve, when the tide is low
I shall slip my mooring and sail away
With no response to the friendly hail
Of kindred craft in the busy bay.
In the silent hush of the twilight pale
When the night stoops down to embrace the
day,

And the voices call in the water's flow—
Sometime at eve when the tide is low,
I shall slip my mooring and sail away.

Through the purpling shadows that darkly
trail

O'er the ebbing tide of the Unknown Sea,
I shall fare me away, with a dip of sail
And a ripple of waters to tell the tale
Of a lonely voyager, sailing away
To the Mystic Isles where at anchor lay
The craft of those who have sailed before
O'er the Unknown Sea to the Unseen Shore.

A few who have watched me sail away
Will miss my craft from the busy bay;
Some friendly barks that were anchored near,
Some loving souls that my heart held dear,
In silent sorrow will I drop a tear
But I shall have peacefully furled my sail
In mooring sheltered from storm or gale,
And greeted the friends who have sailed
before,
O'er the Unknown Sea to the Unseen Shore.



ELIZABETH (Newby) HALL
1805 - 1878

THE EARLY HISTORY OF JOHN HALL

Taken from the John Hall Family Records

John Hall was born in Wayne County, North Carolina, August 14, 1794. He was educated in the country schools and when the Northwest Territory was opened up for settlement in 1802, Indiana being a part, at the age of 22, he and his brother Richard started on foot from Wayne County, North Carolina, to walk approximately 475 miles over the rough, rugged roads which were for the most part mere trails through the dense virgin forests, over rugged mountain ranges, crossing over the rivers and streams on rickety, primitive bridges, or wading or swimming them where there were no bridges or ferry boats. Finally they reached Indiana, passing through the southern portion they went through Orange County, walking on north over crude roads often mere trails through the dense wilderness of rolling hill country covered with virgin forests of large timber.

They finally reached Bartholomew County, in 1816, where John and Richard Hall decided to homestead a tract of land from the United States Government, where Jonesville is now located, in the level fertile east fork of White River Valley on the west side of the river, which is about five miles southwest of the old John Hall home near Azalia, where he later came and reared his family. After living on this claim for less than a year they became dissatisfied, as the water they had to use was taken from a shallow dug well and it was so poor and unhealthy they sold their claim, and his brother, Richard Hall, went back to the Friend Quaker Settlement in Orange County, near Paolia, where the spring water was good and healthy. There he settled and reared a family, but John Hall built a large flat boat (18 x 50 ft.) on the west bank of the then known as Driftwood River, now known as the East Fork of the White River. He launched it at the Indian Ford (by the way, the author of this genealogy has crossed this ford many times with his father, Jonathan Morris, in the old farm wagon, or family carriage.) It was a long, shallow Ford, with a solid gravel bottom and low banks. It was the principal ford between Columbus and Seymore as there were no bridges and was located about one and one-half miles northeast of the town of Jonesville, where John and Richard Hall's claim was located. John Hall loaded this large flat boat with a full load of corn

meal, lard and bacon, principally bacon, and floated it down the East fork of the White River to White River, then to the Wabash River; thence to the Ohio River and on to the Mississippi River, down the Mississippi River to the city of Natchez, in the State of Mississippi, where he sold his boat and its entire cargo at a handsome profit, for bacon there was in great demand.

After selling his boat and cargo he went to the slave market where he saw negro children sold from their mothers and negro men and women sold to the highest bidder like cattle, also he saw the slave drivers driving bands of slaves to the slave market. Then he saw the evils of human slavery as never before and then and there he was determined to do all he could to change this awful condition, if ever the opportunity was afforded. Leaving Natchez he started on a long, long trip, walking over mere trails a greater part of the way through the Mississippi swamps, infested with mosquitos and reptiles, over winding trails and narrow roads, through the dense, dark virgin forests of pine, over the high rugged mountains in Western North Carolina, carrying the money with him that he got for his claim in Indiana and the cargo of corn meal and bacon, for banking facilities in those pioneer days were very meager.

John Hall was a symbol of invincible courage, vigor and vitality. Finally, after the long walk of approximately 750 miles, all among strangers and alone, he arrived in Wayne County, after untold hardships, weary and footsore and tired, to the place of his birth in Wayne County, North Carolina, there to find that his father, Thomas Hall, had died in his absence.

He stayed there long enough to settle up his father's estate; then he again set out on foot to walk to Bartholomew County, Indiana, as his goal, and all alone over much the same rugged road that he and his brother, Richard, had walked over on their first trip to Indiana, arriving at the Ohio River. From there he started on foot through the wild rugged hill country, which was all covered with dense forests that bordered on the north side of the Ohio River, passing again through Orange County, stopping at the Friend Quaker Settlement, at Lick Creek, near Paolia, to visit his brother Richard.

This was in the summer of 1821. After visiting his brother Richard a few days he started on foot again for Bartholomew County, passing through the Friend Quaker Settlement at Driftwood, which is three miles southeast of Seymour; he walked on north, crossing the stream named Sand Creek. He set his foot in Bartholomew County, having yet three miles to walk before

reaching his goal, at the Friend Quaker Settlement at Sand Creek, 1½ miles northeast of Azalia. He arrived there in wheat harvest, and when his brother-in-law, Willis Newsom, had cradled a swath through his patch of wheat he came out to the fence and when he came to the fence, to his great surprise, there sat John Hall, for no one knew he was coming or was anywhere in the neighborhood.

A FEW OF THE OLD TIME RELATIVES OF JOHN AND ELIZABETH HALL

John Hall had one sister named Sarah. She married Willis Newsom and this makes John Hall and Willis Newsom brother-in-laws. She was the mother of Smithy Newsom, who married John Thomas; the mother of Anna Newsom, who married Ezekiel Davis; the mother of Mellicent Newsom who married John R. Davis, and the mother of David T. Newsom, the youngest child, who married Ruth Woodard.

David T. Newsom was a Recorded Minister of the Sand Creek Monthly Meeting of the Society of Friends for a period of approximately fifty years and he preached the Gospel of Jesus Christ with power, and died in the Faith at a ripe old age.

Sarah (Hall) Newsom was the second wife of Willis Newsom and Willis Newsom was the father of John, Alfred, Willie, James and Joseph, by his first wife.

Alfred Newsom was the father of Harvey, Luther, Benjamin, William and others, they most all now live in Orange or Los Angeles County in the state of California, in 1940.

James Newsom was the father of Rowland, Lula and Hettie May Newsom. Lula and Hettie May are dead.

Joseph Newsom was the father of Lysias, Elton and Elsworth Newsom.

John Hall had two half sisters—one married Joshua Overman and the other one married Clarkson Wilcults. They emigrated from North Carolina and settled in Grant County, Indiana.

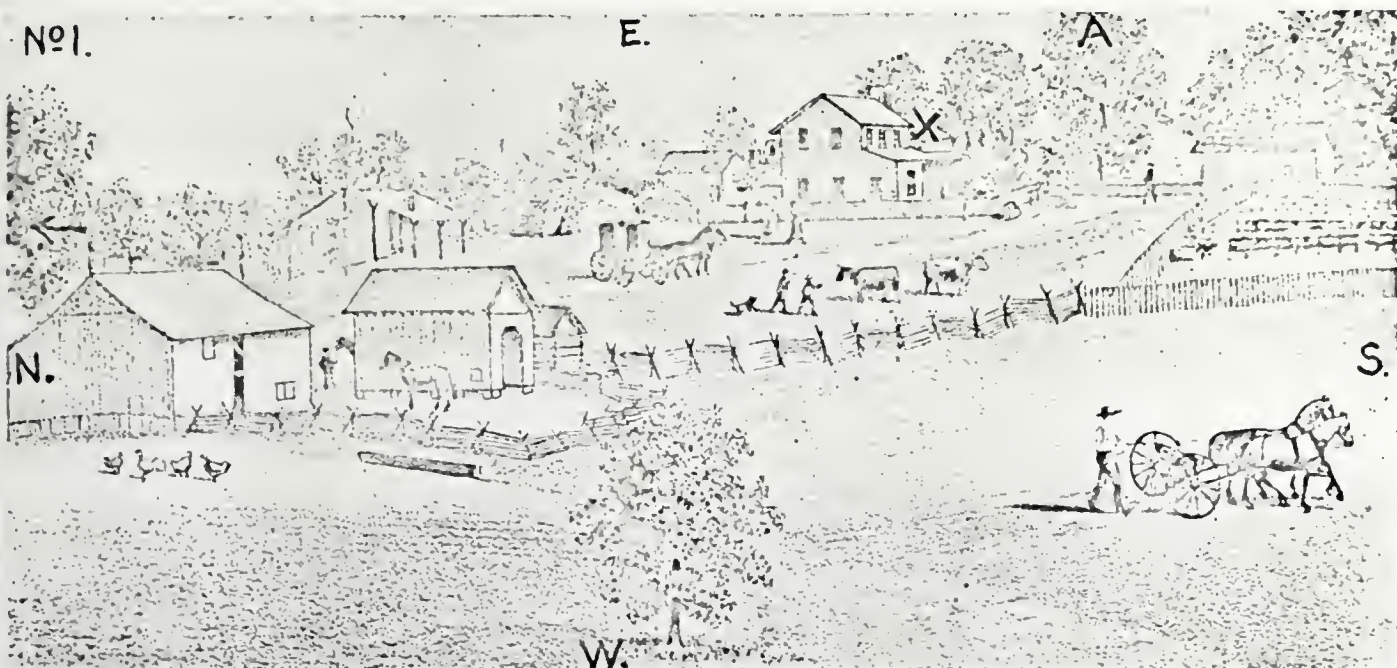
Elizabeth (Newby) Hall, the wife of John Hall, was the daughter of Thomas and Mary Newby. Her brothers were Gabriel, Thomas, John, Henry, Joseph and her sisters were, Millicent and Sarah.

Thomas and Mary Newby emigrated with their family from North Carolina in the year 1817 to Jackson County, Indiana, where the Driftwood settlement of the Society of Friends was located, three miles south and east of Seymour. They were members of the Neuse Monthly Meeting of the Society of Friends of Wayne County, North Carolina. They emigrated over the rugged mountain roads in North Carolina and through the winding dense forests of the Ohio River Valley, where the primitive roads were mere trails; often times the trees were glazed (that is, the bark was cut off or scalped off the sides of the trees to mark the course of the trails). They came by foot and ox cart, and Elizabeth Newby, who later became the wife of John Hall, was eleven years old and she carried her baby sister Sarah, most all the way.

The Thomas Newby family had their membership in the Neuse Monthly Meeting of Wayne County, North Carolina, transferred to the Driftwood Monthly Meeting of the Society of Friends in Jackson County, Indiana. There they lived and reared their family on a tract of land near the Driftwood Meeting House. Finally the members of the family grew up and married off and were scattered over various parts of Indiana. The son Thomas, married and moved to Cambridge City, Indiana, and engaged in the Banking Business for a long period of years.

The parents, Thomas and Mary Newby, died and were buried in the Driftwood graveyard which joined the Driftwood Meeting House.

The writer of this sketch, in his boyhood days, has attended the Driftwood Monthly Meetings with his father, Jonathan, and his mother, Patience Morris, driving all the way from the Sand Creek Monthly Meeting in the old family two-horse carriage, over the mud roads. The carriage is shown in the picture No. 1, in this Book.



"The Pleasant Hill Home" the residence of the late John Hall in Sand Creek Township, Bartholomew County, Indiana, near Azalia. (This picture is a copy taken from a steel engraving made in 1876.) (See article on page 52.)

SHADOWS

*With magic can sweet memory paint
Forgotten scenes when heart is faint;
On life's drab canvas of affairs,
Dim-etched, a long lost picture flares.*

*With skillful touch and ready hand,
There comes to life at her command
The home we knew when we were young,
The ones we loved, the songs we sung.*

*It is in viewing scenes like these
Our hearts are warmed, and pain is eased;
And while the rapture lasts not long,
There lingers fragrance and a song.*

THE ORIGINAL LOG HOME OF JOHN HALL

The original log house of the John Hall home, as shown in the picture No. 2, was built in 1827, by John Hall, the year that he and Elizabeth Newby were married, and on the tract of land of 240 acres he bought of Willis Neusom, his brother-in-law, in 1821, for \$720.00, located in Sand Creek Township in Bartholomew County, Indiana, and 1½ miles northeast of Azalia, and near the Sand Creek Society of Friends Meeting House (commonly called the Friend Quakers), about one-eighth on a mile southeast of the Meeting House, on another hill, with a deep ravine between. See the arrow in picture No. 1, which points the direction of the meeting house from the John Hall home.

This old original John Hall home shown in picture No. 2, was built of hewed longs of uniform size and length, carefully saddled and notched at each end, so as to make perfect corners, which took a large amount of painstaking labor. The timber that went into the house was mostly oak, poplar, and black walnut which grew in abundance and did not have to be dragged very far.

In this early primitive pioneer day, log wagons were not then in use and John Hall dragged all these logs with his ox team to the building place and he hewed the logs and built most of this home with his own hands. He was a rugged pioneer, a hardy frontiersman and a good ox-man and ax-man.

The house shown in picture No. 2 is all built of hewed logs and was covered in a later day with weather boarding to cover up the logs and make it appear like a frame building and around this log house all the rest of the John Hall home was built as shown in pictures No. 1 and No. 3. The log house shown in picture No. 2 was built of hewed logs while the rest of the home was built of sawed lumber; the frame building in front was the parlor and parlor bed rooms down stairs and the old log part was called the living or sitting room. The front part was two story but the rear log part was one story and an attic.

In the year 1938, a new modern building home was built, just west of the original John Hall home, and the old home was being torn down, as shown in picture 3, which shows the main part of the home in front with the original

log part in the rear at "X"; as the building was torn down the original log house was left standing, as shown in picture No. 2, and the logs were perfectly sound, some of the logs are shown at the xxxxx's.

In the year 1939 the original log house was sold to the State of Indiana, to the Conservation Department, and was removed to the Spring Mills State Park in Lawrence County. This state park is a beautiful and noted park about 60 miles southwest of the old John Hall Homestead. There it will be restored to its original state with all the original material. There it will be marked as the John Hall home along with other early pioneer log houses of the State of Indiana, and they will be preserved with perpetual upkeep for ages to come.

All of the old pioneer log houses in Spring Mills State Park had to be over 100 years old and the John Hall's log house was 113 years old and was well preserved.

The picture No. 4 was taken in 1938, between the John Hall house and the barn, looking west and shows a close up view of the east end of the barn and the north end of the double corn crib on the left. This barn was built about 1835 and is about 45 ft. by 60 ft. and is a frame building built out of hewed logs and is fastened together with large wooden pins and it was originally weather boarded with yellow poplar boards and covered with white oak clap-boards; the rafters are made of poles from saplings about 3 or 4 inches in diameter, and fastened together at the top with wooden pins. This barn is in a fair state of preservation.

Beyond the barn, to the right, picture No. 4 shows a typical view of a part of the level White River Valley with a forest in the background and in the foreground is the level, sandy farm land. This is the original barn built by John Hall and is located on the same hill, but is lower than the house on the west hill slope.

In the early pioneer days, the "barn raising day" was a big day, when the men of the neighborhood came together in large numbers and by main strength lifted the heavy hewed timbers in place, piece by piece, and bent after bent until it all was raised, and pinned together.

THE JOHN HALL HOME AT "PLEASANT HILL"

With the money John Hall carried with him from North Carolina, before Christmas, 1821, he bought the 160 acres of land where the old home is located, on Pleasant Hill (see the picture No. 1, entitled "Pleasant Hill"), and the 80 acres lying west of it where Raymond Morris now owns and lives, from Willis Newsom, his brother-in-law, for \$720.00. William Parker asked Willis Newsom why he sold it so cheap and Willis said "Oh! well" in a joking way, "John will never get married and my children will get it all back some day."

John Hall was a birth-right member of the Society of Friends at the Neuse Quarterly Meeting in Wayne County, North Carolina. He moved his membership to the Driftwood Quarterly Meeting, which is three miles southeast of Seymour in Jackson County, Indiana, in about 1824.

The John Hall farm of 160 acres was and is a very valuable tract of land, mostly of rich, level sandy loam, except a small part on the northeast portion, which is mostly a ridge of gently rolling sand hills, (all this tract of land covered with a dense forest of large and valuable timber) about 150 to 200 feet above most of the rest of the farm, and on about the highest hill is where John Hall selected the place where he built his home, which is about one and one half miles northeast of Azalia and about five and one half miles northeast of Jonesville, where John and Richard Hall first entered their claim a year or two before, and Driftwood, now east fork of White River, is about half way between the two tracts of land, and to get to Jonesville from the John Hall home in the pioneer days one had to cross the river at the old famed Indian Ford as there were no bridges across the River then. An appropriate name for the John Hall home might have been the "Pleasant View" for one can stand in the front yard and look west, southwest and northwest, and see over most all of the John Hall farm and far beyond over the valley of the East Fork of White River, which is four or five miles wide.

The hill from the Hall home gently slopes to the west. The picture of the "Pleasant Hill" Farm and Residence of the late John Hall is a copy taken from a picture in the old Bartholomew County, Indiana, atlas of 1879, and this picture is a Steel Engraving which was made by an Artist who sat on the side of the Hill and drew

it as he saw it, at the time it was made. It was made before the modern camera day. Looking due east and it shows a view when Jonathan Morris and his family lived there for 19 years and managed the John Hall farm for Richard Hall, who owned it after John Hall died in 1866, who willed it to Richard Hall as his part of the John Hall estate, (see the description of this Estate on another page in this book). Richard was a cripple in his legs from his hips down, from his birth, but was strong and normal otherwise. At first he walked on his toes during childhood and could do a lot of work, but in reaching manhood he grew worse and at first he used one cane and then two, and in his later days he had to use two crutches and could hardly drag his legs around, and as old age crept on him he became quite heavy and finally become almost helpless, and he was a great burden to take care of and in the last part of his life he made his home with his sister, Sarah Cox, and when she died in 1912 he still made his home at the James Cox home, with Sarah's two daughters, Achsah and Lizzie, who never married.

They nursed Richard in his declining years, which was a great task, until his death, in 1916, and for their devotion and tender care he willed the entire 158 acre John Hall home and farm to Achsah and Lizzie Cox. (See the Bartholomew County Record on another page in this book.)

Just east of the John Hall home is a shallow ravine but to the north the home is built on or near the edge of quite a steep ravine and in this ravine is a branch of flowing water from springs northeast of the home.

When John Hall built the original log house in 1827 (see picture No. 2) John and Elizabeth, his wife, carried all the water they used from the springs, in their early married life, a distance of approximately 200 yards, up the steep hill, until they could dig a well near the home. The original house shown in Picture No. 1, at "X" and in No. 2 was a house built of hewed logs, mostly poplar, black walnut and oak; note the hewed logs above the door and on the side in picture No. 2 at xxxxx's.

Here John and Elizabeth Hall commenced their pioneer married life in 1827. This original log house was about 20 x 20 feet, one story, with an attic and as the family grew in numbers, John kept making additions to the home, (See picture No. 1 and No. 3) and all the additions were



This is the "Original Log Home of John Hall," which was built by John Hall in 1827. Many years after it was built it was covered over with weather boarding, the two story part in front has been torn down. Note the logs at the x.x.x.x.x. This log house is 113 years old. (See article on page 51.)

This picture was taken in 1938.

made of sawed lumber and weather boarded and the original log house was covered with weather boarding and one looking at the home, as shown in picture No. 1, would not realize that any part of it was a log house. There was a long, open porch extending the entire length of the south side of the home, except two small rooms on each end which were used as bedrooms.

In its original state when John Hall bought this farm it was all covered with a dense forest of large virgin timber of poplar, ash, oak, black walnut, beech, (hard maple, often called in the pioneer days, as sugar trees), hack berry, elm, hickory and many other varieties. Often the poplar and black walnut would grow to six and eight feet in diameter. The author of this genealogy has seen a yellow poplar tree ten feet in diameter. It grew on the land of Jonathan Morris my father bought of William Hall, now owned by Raymond Morris, which was the land owned and bought of Willis Newsom in 1821. The hard maple commonly called sugar trees in the pioneer days, grew in abundance on the John Hall tract of land and he had a large number of them tapped each year and from the sap or sugar water he made several barrels of Maple Syrup each spring.

It is not the purpose of the writer to be too much in the "lime light" and far from it, but as he lived and spent his childhood days growing up into manhood, he naturally cherishes and treasures the many pleasant and happy memories of the old John Hall home to the point of reverence, where he spent his carefree childhood days, romping over the hills and through the woods that covered the ridge of hills to the south and east, and played along the Branch in the Ravine north of the home, making dams and water wheels and catching crawfish, and frogs and plucking off and eating the mint leaves and many other playful sports, as well as performing many chores, in the "Pleasant Hill" farm and residence, as shown in picture No. 1. Note the two boys driving the cows. The largest boy with whip in hand is the author of this John and Elizabeth Hall genealogy, when he was about 12 years old, and the other is my younger brother, Joseph, my junior by two years, and the carriage is the old Jonathan Morris family carriage, and in this carriage, with his father, the author of this genealogy has ridden hundreds of miles and has crossed the East Fork of White River at the old Indian Ford, where John Hall, in 1817, built and launched the large flat boat referred to in another page.

The two ladies in the foreground in the picture No. 1, are the writer's two sisters, Alida and Margaret, (commonly called Maggie) and the man at the barn is the writer's brother Albert, and my father, Jonathan Morris, is in the carriage. The family is preparing to go off on a trip. Note in the picture No. 1 the one story building to the north with the dinner bell on the comb of the roof. It is the kitchen about 14 x 24 feet. It was built a few years after the original log house was built and joins the original and under this kitchen is a cellar the entire length, walled with lime stone rock, which was hauled by oxen from the old Lankford rock quarry in Jennings County, about four and one half miles away over a winding road and hilly country. Note the chimney at the north end of the kitchen. It is from a large fireplace, about 4½ feet wide and 2½ feet deep; in this fireplace is a long iron crane, where John and Elizabeth used to make apple and pumpkin butter, in a large iron kettle, and Elizabeth used to boil the clothes and heat the water for the family washing. Also note the large wood piles of 4 ft. length in picture No. 1. It is to burn in the fireplace. In these wood piles are logs 12 to 15 inches in diameter, to put in the back of the fireplace. Then there are other smaller logs called fore logs and in between these logs in the fireplace are smaller sticks, made mostly from limbs of the trees.

In the boyhood days of the author of this genealogy, it was his daily task in the winter evenings to carry the wood from these piles of wood into one corner of the kitchen to burn, to last from one evening until the next evening, and many times the back logs were too large and heavy to carry and the only way to get them into the kitchen was to up end, them end over end into the kitchen, to be placed in one corner for the night and day use.

East of the John Hall home and across the shallow ravine was the apple orchard on a sloping hillside, to the west. Here in this orchard is where the writer of this genealogy used to, in his childhood days, throw clubs into the Maiden Blush and Ram-bow trees, and knock off the choicest apples to eat. Up on the flat top of the hill, back of the orchard, is where in the early pioneer days, John Hall had his sugar camp to boil the sugar water to make maple molasses. It was then covered with a dense forest of timber mostly hard maple trees, (which was commonly called sugar trees in that day), which grew in abundance, some as large as 2½ to 3 feet in diameter.

In this camp, early in the spring each year, John Hall would tap these sugar trees by boring a $\frac{3}{4}$ -inch hole into the trunks of the sugar trees, about 4 inches deep and then drive a spile made of hollow-elder wood, into the hole to catch the flow of sweet sap which would run down the hollow elderwood spile and drop into a trough, made from a small tree cut into $2\frac{1}{2}$ ft. lengths and split in two in the middle and in each half a trough would be dug out of the wood with an ax and adze to catch the sugar water or sap. Then John Hall would hitch up his team of oxen to a large sled with barrels on it and pull it around through the woods, going to or near each tapped sugar tree and gather up the sugar water, pouring it into the barrels and haul it to the camp, where a stone furnace with iron panson top, made to boil the sugar water down to maple syrup, (commonly called in that day tree molasses).

The writer of this genealogy in his boyhood days used to romp and play over these rolling hills where this camp was and has seen the ruins of this old stone furnace and camp, which has all been removed long ago. My, my, what a hard life these old pioneers went through, but they were happy days.

In the early pioneer days of John Hall the entire country was all covered with a dense growth of large virgin timber and the country was mostly open with but few roads or rail fences, and what roads there were, they zig-zagged and wound around through the forests in a haphazard way. The road where the Jonathan Morris family carriage is, in Picture No. 1, was a public road in the early pioneer days of John Hall. It went from the Sand Creek Society of Friends Meeting House, southeast going past the John Hall home, and wound around through dense forest over the rolling sand hill country keeping on high ground most of the way, passing by the Thomas L. Davis home and on to the old Solomon Stouts water grist and saw mill, on the stream named Big Sand Creek. This grist and

saw mill was a prominent place in the early pioneer days for the pioneers to take corn and wheat to be ground. Then as the country gradually settled up and the different farms began to be fenced up, all with rail fences and the roads began to be placed on the straight lines, taking them out of going through the farms in the old zig-zag way, this road going through and passing the John Hall home was closed to the public, as a public road, but anyone could go over it if they wanted to, by going through lanes and opening and closing a number of gates. For a long time, even after John Hall died, this road was open, but finally this road was closed entirely to the public, as other roads were improved.

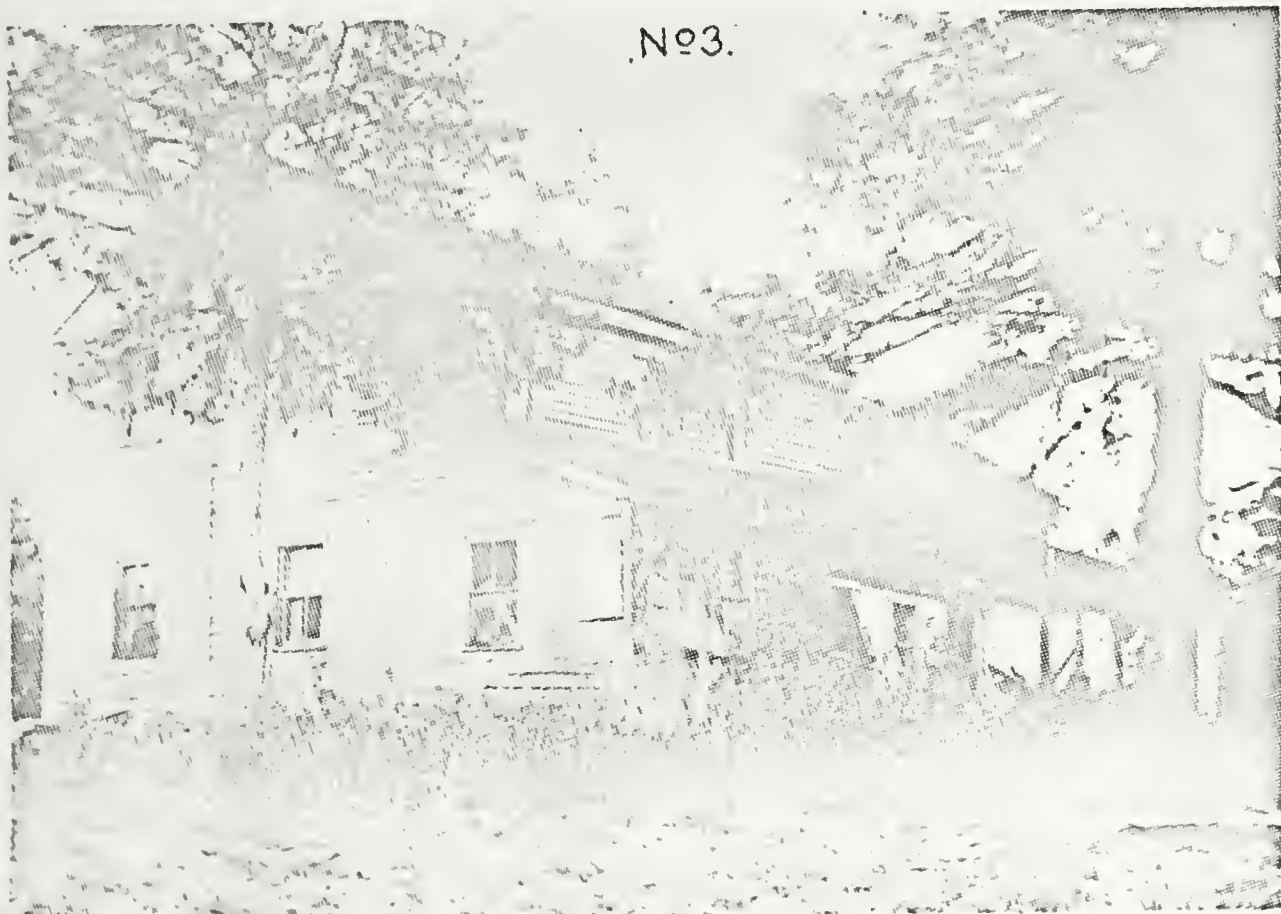
THE EARLY SOCIAL LIFE OF THE JOHN HALL FAMILY

In the middle life of John and Elizabeth Hall, when their children were in young manhood and young womanhood, the home of John Hall was a symbol of innocent merriment and was the center of the social life of the Friend Quarker neighborhood, where large numbers of the young men and ladies met, as well as some of the older ones, at parties as they were called in that early day, such as taffy pulling parties, skating parties on the pond, which is only a short ways southeast of the John Hall home; quilting parties for the ladies, husking parties or bees, as they were commonly called in the pioneer days. The barn would be filed with corn snapped from the corn stalk with the husks on. Then the young folks, men and ladies, would come for a social time and husk the corn mostly at night; then the ladies would serve refreshments such as sweet cider, mince pies and ginger bread and pumpkin pies. After the corn husking was over, other parties would be held, too many to mention, but there would be no dancing parties, as that was strictly forbidden by John and Elizabeth, dancing being against the Society of Friends discipline and Church rules.

THE SOCIETY OF FRIENDS AND THE MEETING HOUSE SAND CREEK, INDIANA

The Society of Friends (more commonly called Friend Quakers) was represented in Bartholomew County, Indiana, at an early date. The nearest Society of Friends settlement to Sand Creek was the settlement of Friends in Jackson County, about 18 miles south of what was known

as the Driftwood Monthly Meeting; in 1822 a committee of four was appointed by the Driftwood Monthly Meeting, to sit with the Friends at Sand Creek and though meetings were held occasionally thereafter at the different homes in the Friends settlement at Sand Creek, it was not



This picture was taken in 1938 and shows the old John Hall home as it was being torn down. The part in the rear is the original log home shown in picture No. 2, the other part is frame. This is the last picture taken of the old John Hall home. The rear log part is 113 years old.



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until 1824 that the Sand Creek Society of Friends Monthly Meeting was organized. This organization took place at the log house of Isaac Parker and meetings continued to be held there for some time.

Among those who belonged and helped to organize the Society of Friends Monthly Meeting at Sand Creek were John S. Chawner, Samuel Nicholson, Isaac Parker, John Hall, Joel Newsom, Isaac Cox, David Newsom, Sr., William Parker, Willis Newsom, Jonathan Cox, and their families most all of whom emigrated from Wayne County, North Carolina. John S. Chawner was the first Recorded Minister and for a number of years he continued to conduct the services of this Society of Friends at their meetings. One of their first and chief concerns however was to erect a meeting house for they realized how essential to their welfare was community worship. The first meeting house was a small log house, 20 x 25 ft. It was built in 1825 and was added to, as the membership increased. This was replaced by a small frame building 30 x 40 feet in size, built in 1835, which continued to be the Society of Friends Church Home for many years. The log Meeting House with its wooden slab floors, split out of logs hewed smooth on one side with seats made out of small split logs, hewed smooth on one side, supported with legs, without backs and with greased paper for windows, was located on a sand hill with a western slope, overlooking the fertile White River Valley, within a few feet of the north boundry line of the John Hall tract of land which he bought of Willis Newsom. Just west of and adjoining this log Meeting House ground, on the western slope of the sand hill is located the Sand Creek Cemetery of about three acres and John Hall donated two acres of his land for this Cemetery. The log Meeting House and the small frame Meeting House was built on the same plot of ground, but the Meeting House shown in picture No. 5 was built about 100 feet farther east than where the first two meeting houses were built, and on top of the hill. The Meeting House, as shown in picture No. 5, was built in 1857 and it was dedicated in that year to the Lord to be used only for divine worship on consecrated ground owned by the Sand Creek Monthly of the Society of Friends and is and has been in constant use for Worship by the Society of Friends of Sand Creek Monthly Meeting. In the year of 1895 it was remodeled outside and inside to conform with the more modern form of worship of the Society of Friends.

When the Meeting House shown in picture No. 5, was first built, it was built to conform with the old Orthodox Order of worship of the Society of Friends. The picture No. 5 was taken in 1915 and shows the Meeting House on the outside as it was originally built in 1857, except there was a lean-to porch all across the north end, where the steps are shown in picture No. 5, which shows the north end and the west side. When this Meeting House was built in 1857 it was built with two doors in the west side, one to go into the men's part and the other into the women's part of the meeting house.

On the inside on the east one-third portion, there were three rows of galleries, one above the other. Just plain wooden seats with wooden backs and a railing above the backs about 3½ ft. high, that went the full length of the seats. It was for to place the Bible on and a hand rest for the Ministers. On these rows of galleries is where the official members of the Society of Friends Church sat in their meetings of worship; beginning at the bottom of the galleries sat the overseers; in the next row above sat the Elders and on the top row sat the Recorded Ministers, and the man that was selected by the Society, he was known as the Head of the Meeting and sat next to the partition with the women sitting on the opposite side of the partition and on the west two-thirds of the Meeting House was where the lay members sat, on a raised incline floor; the seats were made of two inch thick planks, 12 inches wide, supported by upright pieces sawed out of two-inch lumber for legs and on these upright pieces the seat was fastened, it extended above the bottom of the seat about two and one-half feet, or shoulder high, and to these upright pieces at the top were fastened boards 1 x 6 inches, for back supports and they ran the full length of the seats. These seats were all made by hand work and were crude but solid seats, but the best for that early pioneer day, for a country Meeting House.

On the inside was built a partition with sliding doors up and down. As was the custom of the early Orthodox Society of Friends the men sat on one side of the meeting house and the women on the other, with the partition in the middle. In the worship part of the meeting, this sliding partition was open and when the worship part of the meeting was over, then the sliding partition was closed and the men and women had their business meeting separately, for the Society of Friends always gave the women equal rights

with men in almost every phase of life. They believed that women had the right to preach and be Ministers of the Gospel equally with the men.

The Orthodox Society of the Friends held services for worship twice a week, one on Sunday or the First Day, as they called it, and one on the fifth day, each at ten o'clock A. M. and all of the members on the Fifth day would stop all work and gather at the Meeting house and spend an hour or more in worship which was for the most part in silent worship, but if any member was moved by the Holy Spirit to speak, he or she had the liberty to do so.

The writer of this genealogy and history was a birth-right member of the Society of Friends at Sand Creek, Indiana, and when a young man he would stop his work, it made no difference how urgent the farm was, along with the other members of the Jonathan Morris family and all the members of the Society of Friends in the neighborhood would assemble at the Meeting House and worship their Maker, mostly in silent worship and spiritual meditation, for an hour or more, and the silence was so great one could hear a pin drop anywhere in the meeting house, and remain so until one would be moved by the Holy Spirit to speak or exhort.

These early members of the Society of Friends wore their quaint, odd and peculiar dress, with the men wearing their black, broad brimmed beaver hats and long black broadcloth coats and the women in their black silk bonnets and long black silk dresses.

Isaac Parker was the first to time and sit at the head of the Monthly Meeting at Sand Creek and when the time came for the Hour of Worship to commence, the man and woman who were selected by the members to sit at the head of the meeting would quietly take their places at the head of the meeting in the top gallery row of seats, next to the partition; then that was a signal for the services to commence. Following Isaac Parker as head of the meeting came Isaac Cox, then lastly was John Thomas.

In 1895 the inside of the Sand Creek Monthly Meeting House, shown in picture No. 5, was remodeled, on more modern lines, as the customs of the Society of Friends changed with the times, and the old partition galleries and the old seats were taken out and the floor leveled and a rostrum was built in the south end, with modern seats; these seats were made from Sweet gum and Sycamore trees that grew on the land that

Jonathan Morris owned, and was donated by him to the Friends Church and John and Lucius Cox, the sons of James and Sarah Cox, and Albert Morris, the son of Jonathan and Patience Morris, donated their help and they cut the trees, hauled the logs to the saw mill, ricked the lumber up until it was dried and then they hauled the lumber over the dirt roads to Columbus, eleven miles away, where it was milled and made into the modern seats by the milling firm of Keller and Brockman. Then John and Lucius Cox and Albert Morris hauled these seats from Columbus to the Sand Creek Monthly Meeting House, where they are still used; they are modern, substantial seats. All this work was donated.

When the Meeting House, shown in picture No. 5, was built in 1857, there were two doors on the west side; one was the entrance to the men's side and the other was the entrance to the Women's side. There were many Recorded Ministers of the Society of Friends, who preached the Gospel of Christ with mighty power, as they were led by the Holy Spirit, (which was the cardinal principle of their Doctrine), which awakened the entire community and many persons were converted and swept into the kingdom of Christ. Some of the Recorded Ministers of the Sand Creek Monthly Meeting were John S. Chawner, Isaac Parker, Margaret Newsom, Phebe Cox, Rachel Woodard, David T. Newsom, Elizabeth Clark, Armstrong Cox and Ruth Newsom.

In the early days there were different Monthly Meetings of the Society of Friends, located many miles apart, often 18 to 40 miles, one at Butlerville in Jennings county, 25 miles southeast of Sand Creek, this Monthly Meeting was Hopewell; one at Driftwood, near Seymour, in Jackson County, 18 miles south; one at Lick Creek near Paolia in Orange County, 40 miles southwest. These were the nearest Monthly Meetings to the Sand Creek Monthly Meeting, but there were many others scattered over Indiana, mostly to the north and northeast of the Sand Creek Monthly Meeting and far away.

In the early pioneer days the only mode of transportation between the different Monthly Meetings scattered over this part of Indiana was by horseback; the old farm jolt wagon, or by two horse carriages. The different Monthly Meetings named above, every three months would hold a Quarterly Meeting at one or the other Monthly Meeting places, rotating with each other, and at these Quarterly Meetings a large delegation from



This is the barn at the old John Hall homestead. It was built a few years after the log house was built shown in picture No. 2. This picture was taken in 1938.

each one of the Monthly Meetings would be appointed to go and attend the Quarterly Meetings which would be a Great Spiritual Blessing to all who attended and they were looked up to by the members of the different Monthly Meeting as a great day for Spiritual uplift and these Quarterly Meeting gatherings were largely attended, and they were the Spiritual life of the Society of Friends to bring the members into closer bonds of love, friendship and ties of Brotherly love and fellowship; a real Spiritual love feast, and the different visiting delegations would go over the winding roads through the dense forest, often mere trails, and through swamps where the roads would be made of saplings cut down and layed close together cross-wise the road, to make it possible to travel over the soft swamps. These roads were known at Corduroy roads and they were very rough.

These Quarterly meetings would last for three days and often were attended by what was commonly known amongst the members as the Big Preachers; that is, they were noted Recorded Ministers from other Quarterly Meetings, a long ways away. Some of them by names were David Hadley, Luke Woodard, Clarkson Thomas, Thomas Armstrong, Docia Wooten, Joshua Armstrong, Eliza Armstrong Cox and Caleb Elliott, and some of the local exhorters were John Thomas, Cader Newsom, Jonathan Morris, Zacias Hilderbrandt and Charles Lindley.

These Monthly Meetings mentioned above were all in rural neighborhoods and the visiting delegations and members from other Monthly Meetings would enjoy the hospitality and the Spiritual and social fellowship of the members of the Home Monthly Meetings and these Quarterly

Meeting gatherings would be looked to and were greatly enjoyed by all, both as a Spiritual and Social benefit, for in that early pioner day such social privileges were meager.

Socially, religiously and morally, the Society of Friends have from their earliest advent into this and other communities, exercised and controlled an influence for good, even into the national life. Since the Sand Creek Monthly Meeting of the Society of Friends Church was organized the membership grew in numbers and interest.

Another church of this Demonination was established and another Meeting House was built in 1875, near Azalia, 1½ miles southwest of the Sand Creek Meeting house. A good substantial brick building was erected, 35 x 60 feet, capable of seating about 500 persons. Luke Newsom, William Cox and Joseph Hall, Sr. were the First Trustees of the Azalia Meeting and Morton Hall was Treasurer of this Azalia Meeting, over a long period of years. Joseph Hall, Sr., was an Elder in the Azalia Meeting for a long time. (Joseph, Sr. and Morton Hall were sons of John and Elizabeth Hall.)

Sabbath Schools were held regularly at both of these Meetings and great interest was taken. The average attendance was about 150 at each meeting.

Thomas L. Davis, at the Sand Creek Meeting and Richard H. McHenry, at Azalia, were the first Sabbath School Superintendents. The Azalia Meeting and the Sand Creek Meeting constitute the Sand Creek Monthly Meeting of the Society of Friends in Bartholomew County, Indiana. There are meetings held for worship to this day at both Sand Creek and Azalia. (1940).

EULOGY OF JOHN AND ELIZABETH HALL

John Hall was a birth-right member of the Neuse Monthly Meeting of the Society of Friends, of Wayne County, North Carolina, emigrating to Indiana. He was a charter member and helped to form the Sand Creek Monthly Meeting of the Society of Friends. He was loyal to the Friends Church and adhered strictly to its principles as long as he lived, a believer in Salvation through Jesus Christ. He was unassuming, kindly, patient and deeply religious; a man who not only found time to leave a monument in the hearts of the people in the community where he lived, but he gave a real leadership and service

to the Society of Friends Church, being an Elder in the Church, and the political activities of the community. In early manhood he was an ardent supporter of the Whig Party, then the Abolition Party and later the Republican Party. He was always a friend to the poor, a man of sterling character, he believed in moderation and self control in all things. He kept his door open for all who had need of him or thought they had need of him and was ever thoughtful of others.

He was a plain spoken countryman, and had the courage to speak his convictions. He was an uncompromising foe against the use of intoxi-

cating liquors, tobacco and human slavery and never surrendered a principle or consented to a compromise for things that were not right or just. John Hall was always a believing man. He believed in God and in Jesus Christ and an over-ruling Providence. He believed in the principles of Christianity and he was not only affiliated with the Society of Friends but he worked for it and was an ardent supporter of it and he lived a Godly, consistent life, which all testifies to the affection and esteem in which he was held and to the standards of leadership and sincerity which remain a source of inspiration to all of his descendants, and one can scarcely over-emphasize the sterling worth and character of this splendid and fine man which contributed so richly to the development of the Sand Creek Society of Friends and the community at large. And all of his descendants should honor, respect and reverence the memory of such a splendid and Godly man and be very proud of our ancestor, who gave us all such a fine and splendid background and heritage.

Elizabeth Hall, the wife of John Hall, was much the same temperament in her religious, moral, social and home life, as her husband, but she was more out-spoken, and was a very ambitious and industrious woman, a symbol of energy and efficiency, always kind and thoughtful to others and was a wonderful mother to her large family of eleven children, always working in harmony with her husband. They were thrifty and energetic, which enabled them to prosper in a material way, so that they were able to purchase a large acreage of cheap land in that early day, so that they were able to give each son a good sized farm, of rich land, as it was the custom in those days to give the sons the land and compensate the daughters in other ways equal to the sons.

Elizabeth Hall was a birth-right member in the Society of Friends and a member of the Driftwood Monthly Meeting and lived a consistent Christian life, and loyal to her family and church and true to her faith in her Lord Jesus Christ.

THE UNDERGROUND RAILROAD

A Brief Biographical Sketch of John Hall

During the time of the Civil War and prior to the outbreak of hostilities, John Hall was a staunch advocate of the abolition cause and greatly assisted the negroes on the way to the north and to freedom in Canada.

He never forgot what he saw at the Slave Market in Natchez, Mississippi, and on his way from Natchez to North Carolina, going through the State of Mississippi, he saw a coffer of slaves, several in number chained together, being driven to the Southern slave market by a man on horse back, with a long whip. The driver was some distance behind. John spoke to the slaves pleasantly and then asked, "Well, boys, why do they chain you?" One of the men, whose countenance betrayed unusual intelligence and whose expression denoted the deepest sadness, replied and said: "They have taken us from our wives and children and they chain us lest we should make our escape and go back to them." From that time on John Hall was an ardent Abolitionist.

He made his home a station of the "Famous Under-ground Railroad", where he was a conductor of that line. When the negroes would cross the Ohio River, other sympathizers and conductors along the route north would conduct them to the John Hall home and he would give

them food, shelter and money, and assist them on their way to the next station. Joseph and Morton Hall, sons of John Hall often would go with the negroes to the next station. On one occasion, when the slave hunters were on a hot trail of a run-a-way negro, they came to the John Hall home and searched the premises all over, going all through the house, and not finding the negro, in a joking and teasing manner John Hall told them they had better look in the kitchen china cupboard, that perhaps the negro was in there.

He believed that human slavery was wrong and did everything in his power to assist the negroes who were on their way to freedom and was successful in enabling many of them on their way north and finally into Canada and freedom.

He continued in this work from 1840 until human slavery was abolished.

John Hall was a birthright member of the Society of Friends and did serve as an Elder for many years and also filled other important positions in the Friends Church. His life was always in harmony with his principals and the entire community in which he lived passed favorable judgment upon him. His silent and conservative characteristics were always such as to win confidence and command profound respect.



This picture was taken in 1915 and it shows the Society of Friends Meeting House at Sand Creek, near Azalia, Indiana, which was built in 1857.
(See article on page 56.)

He was among the oldest residents of the County and was well and favorably known in his community, as a man of unquestioned honor and integrity, a faithful father and a good neighbor, a faithful friend and an excellent citizen and an earnest Christian.

To those of the younger generation who do not know what the Under-ground Railroad is, it was a secret organization, the name popularly applied before the Civil War, to the system of aiding fugitive slaves to escape from their Masters and elude pursuit. By furnishing them food, clothing, shelter and money, as well as advice, the northern abolitionists, of which John Hall was one, enabled thousands of negroes to escape into Canada beyond the reach of the Fugitive Slave Law.

The most favored routes were through the state of Indiana, Ohio and Michigan. Houses, mostly farm houses along these routes, were known as stations, of which John Hall's home was one, and those who directly assisted the escaping fugitives were known as conductors, and those who made contributions of money, clothing and so forth, were called stockholders.

Many negroes in Canada made trips to the South to assist their friends in escaping slavery. Liberal rewards were offered by the Southern Legislatures and Individuals for the delivery of run-a-way negroes south of the Mason-Dixon's Line, that were on their way to Canada and freedom.

TRADITIONAL REMINISCENCES OF JOHN HALL AND ELIZABETH HALL

The following sketches show a few of the personal characteristics and traits of John and Elizabeth Hall; some have a tinge of mirth, while others are more sentimental, but they do not detract in the least from the fine and excellent characters of these, our distinguished ancestors.

Incident No. 1. The custom was in the early pioneer days for some of the neighbors in the Society of Friends Settlement at Sand Creek school, taking turns about, to drag up logs from the forest that surrounded the first log school house, with their team of oxen, for the boys that went to the school to cut up into wood, during the noon hour, to burn in the big open fire place, which heated the school house. One cold, frosty morning when the ground was frozen and covered with deep snow, John Hall took his team of oxen, named Jerry and Dan, and went to the forest and dragged up some logs to the log school house. He got so cold and chilled that when he reached the school house, while the school was in session, he left his team of oxen standing on the outside unhitched as was his habit, and went into the school house to warm himself by the big fire-place. While sitting there he dozed off to sleep and the team of oxen on the outside became restless in the cold and began to move about and in doing so they rattled the big chain in the yoke around their necks and John, while dozing and half asleep and while the school was in session, yelled out loud, "Woh, Jerry", and the entire school, teacher and all, burst out in laughter. John waked up and politely said, "Oh!, I did not

realize where I was at," and he walked out to take care of the ox team.

Incident No. 2. The poor people in the back, yellow clay hill country, (I will stop here to explain the lay of the country for those not acquainted. The East Fork of White River flows through a fertile valley from three to four and one-half miles wide, on the east side where the tract of land John Hall bought of his brother-in-law, Willis Newsom was, first came the first bottom; that is where land is flooded in high water; then comes the second bottom, which is the level sandy loam part of the valley, lying between the first bottom and the rolling sand hills to the east. In the second bottom is where the John Hall tract of land mostly is located, which he bought of Willis Newsom, and is the choicest part of the River Valley. Then comes the low, rolling ridge of sand hills, which is where the John Hall home is located, shown in picture No. 1, and on back east of the ridge of sand hills, which is from 1½ to 2 miles wide; then comes the rough, poor yellow clay, hilly country, which goes back many, many miles) and here is where the poor people live I started to tell about. These poor people, not all of them, but most of them, could not raise enough corn to last them from one season to the other, so they would come from their poor yellow clay hilly country down to the fertile river valley to buy corn and often times would come to the John Hall home, and when they would come John Hall would always in talking to them, ask them "Has

thee got cash to pay for the corn", (John always used the orthodox Friend Quaker words, thee and thou in all his conversations) and if they would tell him they had the money, he would tell them, "Well!, I do not sell corn for cash," but told them there were other people in the community who did sell corn for cash, and he referred them to them, but John Hall always told these poor people he would sell them all the corn they needed and they could come when convenient and work and pay for it. This arrangement suited most all of these poor people in the backhill country, and they knew him as their best friend and came to him often to get corn (on time), as they called it in that early day. Many of them called him Uncle John, for his kindness and accommodating them so much. John Hall never asked these poor people to sign a note when they came to him to buy corn, he just took their word and he said he never lost any money by selling these poor people corn on time.

This merely shows what a good, accommodating and kindly spirit he possessed, a good friend to the poor and down trodden.

Along the East Fork of the White River Valley, on the east side was the old Brownstown Road, that went from Columbus, the County Seat of Bartholomew County, south to Seymour, in Jackson County. This road passed along the entire west side of the John Hall home tract of land and passed through Azalia. From the Sand Creek Friends Meeting and School house, shown in pictures Nos. 5 and 6, in the pioneer days, there was a public road that wound down the sand hill to the level valley and it zig-zagged its way through the dense forest, a narrow wagon road, going in a southwesterly direction, through the John Hall tract of land to the Brownstown Road. Finally as the country settled up this road was abandoned and was put to the north line that now passes by the Sand Creek Meeting and School house. In the early pioneer days all the roads led to the Sand Creek Meeting and School, as that was the center of all the Religious and educational activities of the pioneer days.

Incident No. 3. As was John Hall's custom, he was always an early riser; in the summer time he would let his team of oxen, "Jerry and Dan" out in the barn yard, which extended up near the yard around the house. The Ox named Jerry was a large red animal and was John's favorite, and he used him as the "near ox"; that is when they were yoked together to work, he put Jerry on the near or right side to obey the "Gee and Haw" commands of John when he was working the ox

team and when they were being worked in the yoke. They were very tame and gentle and would obey John's commands and he could manage them and do most all kinds of heavy hauling around the farm and barn. John thought a great deal of his ox team, especially Jerry, and one summer morning, as was his custom, he arose early and on his way going to the barn from the house to do the morning chores at the barn, he passed near the ox named Jerry, that was lying down in the barn lot near the path going to the barn from the house, and as John passed by he stopped and patted Jerry on the side and said, "I believe I can ride thee, Jerry," so he hopped on top of Jerry's back and the Ox jumped up quick and started through the barn lot toward the barn, jumping stiff legged, lunging and bucking, finally throwing John sprawling on the ground near the barn. He got up and said, "Well, Jerry, I guess I'll not try and ride thee again. Thee is not as tame as I thought thee was." Some of the members of the family had risen early and saw the performance and it was so amusing and funny that this amusing incident was told by the members of the family in a joking way to others and it followed John for many years and John himself rather enjoyed and engaged in the merriment for John always enjoyed a practical joke.

Incident No. 4 John Hall always wore a smooth face, as shown in his portrait in this book. He always used a heavy razor with a thick blade and it was quite a task in the pioneer days to keep his razor good and sharp, so it would not pull the beard on his face when he shaved himself, as he always did. His son Thomas asked him one day if he could hone and sharpen his razor and put a fine sharp edge on it, so John was glad to let Thomas sharpen it. Thomas took a lot of pains and honed and put an extra fine edge on his razor, so when John got ready to shave he got his razor and lathered his face and took a stroke on the side of his face and it shaved off the beard so smooth and easy that he thought it was slipping over the beard and was not cutting it off smooth, (so, as was his custom, to wear heavy leather boots in the winter), he took the razor and gave it a few strokes across his boot, which took off the finest edge of the razor. Then he tried it again and it pulled harder and he thought he had put a better edge on it than his son Thomas had, though in reality he had dulled it some, but John was satisfied and as he continued on shaving he remarked that, "Now, she takes her Betsy", as that was his favorite by-word, as he always called his wife "Betsy."

While John Hall was a deeply religious man,



This picture was taken in 1910, when school was in session, and shows the Sand Creek School and Seminary at Sand Creek, near Azalia, Indiana. Built in 1865 and was used for school purposes until 1925 when it was abandoned and sold.

(See article on page 75.)

quiet and conservative, he had a sense of dry-wit and humor, and thoroughly enjoyed a practical joke.

Incident No. 5. One warm spring morning, John Hall was looking around the premises for his old every day wide brimed straw hat, the one he had worn the summer before; as the days in the spring were getting hot he wanted to wear it. In hunting the place over he found it in an out-house, and lo and behold, Betsy, as he always used to call his wife for short, had used his old straw hat, (thinking that John would not care to wear it again) to set a hen in it and when John spied it, it made him a little out of sorts. He picked up the old hat, hen and eggs and all, and dumped them out on the ground and said "There, Betsy, Thee can take that for thy trouble", and then he picked up the old hat, cleaned and wore it.

Incident No. 6. It was the custom of the early Society of Friends to meet the expenses of the Monthly, Quarterly and Yearly Meeting. The Monthly-Meeting members would appoint a finance committee to raise money for these expenses and this committee would assess each member so much as he or she was able to pay, according to what they were worth and at the end of each year, the yearly Meeting money had to be paid, (which was known in the Society of Friends as Yearly Stock) and when the Monthly Meeting was in session the clerk of the Monthly would read the report of the Finance Committee and often times the report was far behind and the money was not paid in and after due deliberation of the members of the meeting discussing what means to take to raise the delinquent money for the yearly Meeting Stock, John Hall would speak out in meeting and say "Just refer that to my account and consider it all paid", and this is only one of many examples of his generosity and liberality and a spirit of good will, with which he was abundantly blessed.

Incident No. 7. In the early pioneer days the visiting delegation from the different Monthly Meetings of the Society of Friends that were scattered over a wide area, often from 18 to 40 miles apart, they would rotate every three months among the different Monthly Meetings and the members would assemble in Quarterly Meetings at stated times over this area, and the roads were very bad, especially in the winter and spring, and these visiting delegations would come in wagons, carriages and a great many on horse back, both men and women, in large numbers. The members of the home meeting would expect these visiting delegations and prepare for them in advance and they would extend all the hospitality they had and they were very generous in home accom-

modations which were somewhat crude in those early pioneer days, but everybody was happy and glad to meet each other and many old friends would have great Spiritual and Social meetings together. These Quarterly Meeting would last for three days, on the 6th Day Ministry and Oversight, on the 7th Day Divine Worship and Business Meeting on the 1st Day Divine Worship, and the glad hand was shown to everybody and each day, when the Meetings were over it was the custom of the home members to see that all the visiting members were provided with abundance of everything and the home members would see to it that all the visiting members had a place to go to enjoy the hospitality of their homes.

As the John Hall home was the nearest home to the Sand Creek Meeting House and in easy walking distance, naturally a large number of the visiting members would go to the John Hall home to enjoy his hospitality and his "latch string was always out" and they knew it; in fact, it was a kind of a gala day for all, both home and visiting members. On one Quarterly Meeting occasion there was an unusually large number came to the John Hall home after meeting and John remarked to Betsy, "Well, almost the whole meeting came home with us today, didn't they, Betsy", and Betsy said, "Yes, John, but there is plenty of meat in the smoke house and canned fruit and maple molasses in the cellar, and I have plenty of bread baked for all and a lot to spare. So be happy for their is nothing to worry about and we have plenty."

Incident No. 8. In the early pioneer days when the entire country was covered with a dense forest and there were no public or private schools and education was in its primitive state, John Hall was the prime mover in setting up a subscription school for the children of the Friends Quaker Settlement. In that early pioneer day there were no township, public schools and what meagre education the children received was through the subscription school, and John Hall believed in educating the children, so he started around with a subscription paper amongst the early settlers, with his name heading the list with a substantial amount, to get money to hire a teacher, which venture was successful and the first subscription school was held in the first log Meeting House and later in the first log school house, which has been described in this book before, and this is the nucleus of the school system, including the Seminary, at the Society of Friends at Sand Creek, near Azalia, Indiana, which was noted for its advanced education.

John Hall in conversation spoke very slowly and deliberately, with a soft voice and with the words drawled out long.

TRADITIONAL REMINISCENCES OF ELIZABETH HALL

THE first of the traditional reminiscences of Elizabeth Hall is a story of her childhood. She was born in 1811, in the town of Haverhill, Massachusetts. Her father was a farmer, and her mother was a school teacher. She was the youngest of five children. She was educated in the common schools of her native town, and at the Haverhill Academy. She was a very bright and cheerful child, and was much loved by her family and friends. She was a very good student, and was always at the head of her class. She was a very kind and generous person, and was always ready to help her friends in need. She was a very devoted daughter, and was always obedient to her parents. She was a very good friend, and was always ready to listen to her friends' troubles. She was a very good sister, and was always ready to help her brothers and sisters. She was a very good friend to the poor, and was always ready to give them what she could. She was a very good friend to the sick, and was always ready to visit them. She was a very good friend to the aged, and was always ready to listen to their stories. She was a very good friend to the young, and was always ready to give them advice. She was a very good friend to the whole world, and was always ready to help them in need.

THE SECOND

THE SAINT ERICK COMPANY

THE SAINT ERICK COMPANY was a very successful business. It was founded in 1811, and was the first of its kind in the United States. It was founded by a man named Saint Erick, who was a very successful businessman. He was a very kind and generous person, and was always ready to help his friends in need. He was a very good friend to the poor, and was always ready to give them what he could. He was a very good friend to the sick, and was always ready to visit them. He was a very good friend to the aged, and was always ready to listen to their stories. He was a very good friend to the young, and was always ready to give them advice. He was a very good friend to the whole world, and was always ready to help them in need.

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TRADITIONAL REMINISCENCES OF ELIZABETH HALL

(Incident No. 1.) Elizabeth Hall or "Betsy" as her husband John always called her, was a symbol of vim, vigor and vitality, blessed with a strong healthy physique and prided herself by excelling others in turning out large amounts of household work. For instance, on wash day in the very early pioneer days she would carry the water to do the weekly family clothes washing from the spring northeast of the house, (shown in picture No. 2, which is the log house John and Betsy commenced housekeeping in) up the hill, and boil the clothes in a big iron kettle out of doors, if the weather permitted, and if it did not, then in the big fireplace in the north end of the house. She would do the family washing on a wash board in a big wooden tub, using home made soft soap and ringing out the clothes by hand, hang them on the clothes line to dry. When they were dry she would iron them the same day; thus she would do the family washing and ironing all the same day, which was her usual custom, when the weather permitted.

(Incident No. 2.) Betsy Hall prided herself by doing things out of the ordinary in the way of her daily routine of household work. In the summer time John Hall usually hired men to work with him on the tract of his land of 240 acres, clearing draining and cultivating the land and often they would be at the far side of the farm one-half mile or more away and when dinner time came, Betsy would ring the dinner bell to call the men from the field to dinner and at the same time she would chop off the head of a chicken, clean it and cook it and have it ready for dinner for the men by the time they came in from the field, as the men had to stop at the barn and water and feed the oxen, or horses later on, before coming to the house for the noon meal.

(Incident No. 3.) In the early pioneer days the settlers would raise sheep to grow wool to spin into yarn, to make into cloth and stockings

and mittens for the different members of the families of the community, and the writer of this article well remembers the old two-story frame "Carding Mill" that was located on the east side of the town of Azalia, (long since torn down), where the early settlers would take their wool to be washed and cleaned and carded, all ready to spin into yarn; then the men would take the wool home for the women to spin into yarn. The writer of this article has heard his mother, Patience Morris, tell how her mother Betsy Hall used to sit up late at night and by the light of a tallow candle, would fasten a hank of wool on the back of a split bottom chair and with the old big wooden spinning wheel, about five feet in diameter, which she turned by one hand, using the other hand to handle the wool and yarn. Thus spinning the wool into yarn, to weave into clothes or to knit into stockings or mittens, or other useful wearing apparel. As time went on and improvement in weaving cloth was invented, the old hand spinning wheel was cast and layed aside and the writer of this article, when a lad, well remembers when he used to go up the stairs into the old attic next to the roof, shown in the picture No. 2, which had a window in the east end, where the old wooden spinning wheel that Betsy Hall used to spin yarn on, was stored as a relic, and played by the hour turning the old spinning wheel, which had a hard twisted cotton string around the outside, which run over a small spindle. This was fastened on the end of a frame and this frame, which held the spinning wheel in upright position, was supported by four wooden legs about 18 inches long, which made the center of the spinning wheel about shoulder high to the average person. This was just for pass time, but this and many other pass-time playful sports makes this John Hall home a sacred place for the writer of this article and "The John and Elizabeth Hall Family Tree."

THE SAND CREEK CEMETERY

The Sand Creek Cemetery covers an area of approximately three acres and it is located in the Society of Friends Monthly Meeting House grounds, one and one-half miles northeast of Azalia, Indiana, on the west slope of a rolling sand hill, about 150 yards southwest of the

Friends Meeting House, shown in picture No. 5, and due west of the Seminary School Building (see picture No. 6), overlooking the level fertile East Fork of White River Valley.

John Hall donated and deeded two acres of land off of the north side of his tract of land for



This shows the marble "Marker" at the grave of
John Hall in the Sand Creek Cemetery, near
Azalia. Indiana. Taken in 1938.

THE HISTORY OF THE
CITY OF BOSTON



Diagram of the City of Boston
showing the location of the
City Hall and the Court House

The City of Boston is situated on a peninsula in the State of Massachusetts. It is one of the largest and most important cities in the United States. The city is known for its rich history and its many landmarks, including the City Hall and the Court House. The city is also known for its beautiful harbor and its many parks and gardens.

this Cemetery in the early pioneer days, about the time the Society of Friends Monthly Meeting was established at Sand Creek, and as the need for more ground was necessary the Cemetery was increased to the north. There is a Cemetery Fund in the Society of Friends Sand Creek Monthly Meeting, for the perpetual upkeep of this Sand Creek Cemetery, also a county fund. This cemetery, (or the grave yard, as it was commonly called in the pioneer days), was one of the first in this community and many people of the early pioneer days were buried there with only a small boulder or a rough, crude stone slab, to mark their graves, and some had no markers at all. As the community settled up and the times improved and changed, the graves were mostly marked with marble markers of various kinds, shapes and sizes.

In the pictures No. 7 and No. 8, are the marble markers of John Hall and his wife, Elizabeth Hall, showing their last resting place. They are buried on the land that John Hall donated to the Sand Creek Monthly Meeting of the Society of Friends for a Cemetery. They are not burried side by side, but about 35 feet apart.

All of John and Elizabeth Hall's children and their husbands and wives were buried in the Sand Creek Cemetery on the land John Hall donated to the Sand Creek Monthly Meeting of Friends, except Thomas Hall, William Hall, and a great many of their grandchildren and great-grandchildren. As more land was needed for Cemetery purposes it was added to the north instead of the east, and the east part of the land that John Hall donated for Cemetery purposes was never used for that purpose, but instead the School and Seminary building were built on that land.

The north boundary line of the John Hall tract of land runs through the north side of the Sand Creek Cemetery but does not interfere with the Cemetery.

There is a Highway that goes along the entire north side of the late John Hall tract of land, but when it comes to the Cemetery, it goes to the north a short ways and passes around it and goes on east up the sand hill half way between the Meeting House and the Seminary School Building. (See pictures Nos. 5 and 6). This Sand Creek Cemetery is an ideal location for a burial place, with a fine view to the west, and the soil is soft sand, and dry.

THE SAND CREEK SCHOOL AND SEMINARY

The Society of Friends were foremost in their education and along with their religious belief went their education; their first school in the early pioneer days was a subscription school and was held in the log Meeting House for a while; then a log school house was built in 1822, with puncheon floors and seats made out of split logs hewed smooth on one side, without backs and were supported by legs, with greased paper for windows at first—then glass to light the one room which was 15 x 25 ft. with a big fire place in one end. It was built about 250 feet southeast from the first log Meeting House. The first school house was used for about eleven years. Then it was torn down and a sawed frame school house was built, 30 x 45 feet, on the same ground about the year 1833.

About this time the school was changed from a subscription school to a district school and was largely financed out of the Sand Creek Township School System which took its place. This school house was boarded up and down with inch poplar plank. It was comfortable and substantially built and this frame school house was

used for school purposes until 1865. Then it was torn down and on the same ground was built the Seminary Building, which is shown in the picture No. 6. This picture No. 6 was taken in 1910 when school was in session.

It was used as a District School until 1885; then it was changed to a High School and was used as a High School until 1925. Then it was abandoned and sold and the Consolidated Township School System took its place. There are two large brick consolidated school buildings in Sand Creek Township, one is at Elizabethtown the other is at Azalia.

The Society of Friends believed in education and in advanced education for the Society of Friends at Sand Creek Monthly Meeting kept a fund on hand to pay for a trained school teacher, who was usually a graduate from Earlham College at Richmond, Indiana, which was a Friends College, to teach the High School and a graduate from the Sand Creek Seminary was entitled to enter the preparatory course at Earlham College.

Note the Sand Creek Seminary School Building in picture No. 6. It was a long building about 80 x 40 feet, standing east and west with an "L" built in front. The long part was divided into two equal parts; on the right was the High School and on the left was the elementary school, but in the early days it was known as the Big Room and the Little Room.

In the front part of the "L" were two halls that led to the school rooms and between the halls was a class room where the window is. In its hey-day there were three teachers. The teacher in the Big Room was the Principal and the Sand Creek Seminary was known all over Sand Creek Township and far beyond its borders, as the advanced educational center of that part of Bartholomew County, and to be a graduate of Sand Creek Seminary was counted quite an honor, in that day, when District schools with one room and one teacher was common.

The Sand Creek Seminary was built on the east part of the two acres of ground that John Hall donated and deeded to the Society of Friends of Sand Creek Monthly Meeting, to be used for Cemetery purposes, but it was not needed for the Cemetery so the Seminary School Building was built there.

The picture No. 6 was taken looking southeast and back of the Seminary; about one-eighth of a mile, across a deep ravine on another sand hill, is located the John Hall home, as shown in picture No. 1. The north boundary line of the John Hall tract of land, of 158 acres, is about where the boy is on the left hand lower corner in picture No. 6.

In the hey-days of the 1860's and to 1890, the Sand Creek Seminary was known also as the Literary Center of the community. During the school year of six to eight months each year, there was a Literary Society called the "Lyceum" which met on each Friday night and literary programs of various kinds was the order, with exciting debating teams, and strict parliamentary law was observed. Also social activities were the order of the day with spelling schools, oyster suppers, writing schools, music teaching school and other social activities, mostly all held at night, and here the young men and women would mingle together and engage in innocent merriment and gaiety, and the young men would ask the young ladies if they could take them home, always walking through the winding roads and trails, through the woods, going often as far as

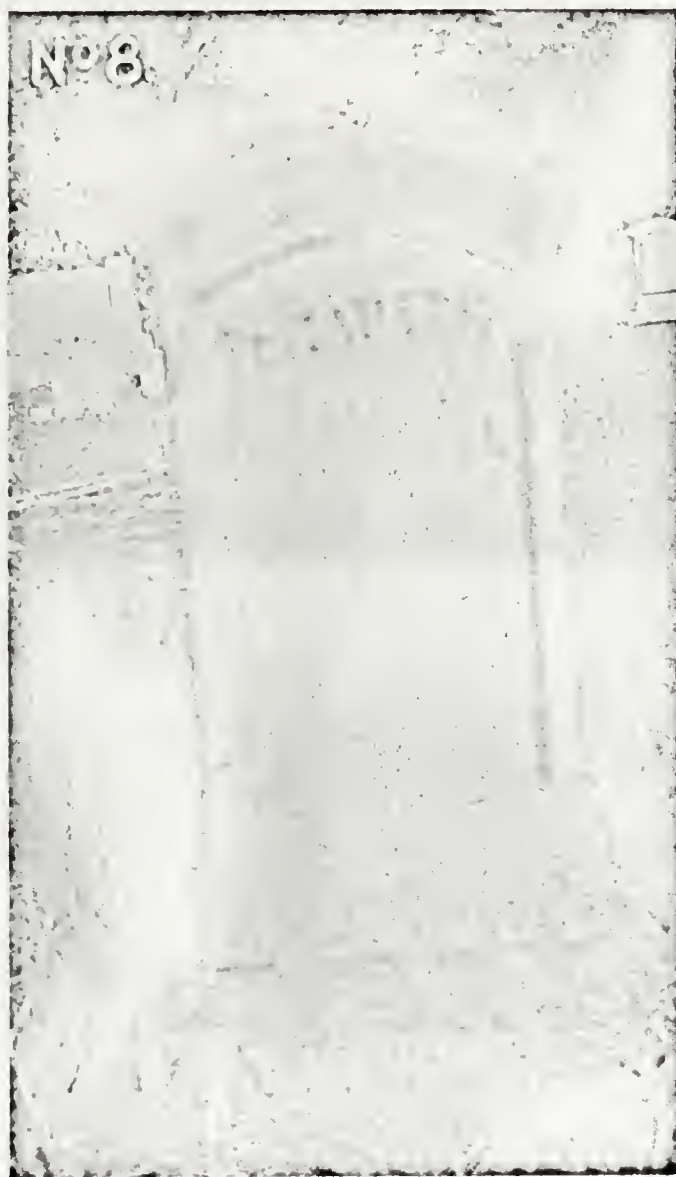
two miles before reaching the ladies homes; some not so far. Then the young man would have to walk to his home alone after escorting his best lady friend to hers, and walking alone through the dense forest, along the narrow winding foot paths, or on the crooked road in the dark stillness of the near midnight hour, one could hear the sound of the screech owls, the whipporwills, and the hoot owls, and imagine other odd and strange sounds that would almost raise the hair on ones head on end, as the writer does know by personal experience.

These were before the good old horse and buggy days of long ago, but were happy and gay days.

The west room of the Seminary building where the Lyceum was held, was filled to capacity every Friday night and great interest was taken in those early days. The room held about 60 persons. There was a large bell in the Belfry, which was rung to call the scholars to school and the members of the Lyceum to the Lyceum.

In these three school buildings, counting the first meeting house for a short time mentioned in this sketch, is where all of the late John Hall's children received their education and a large number of his grandchildren and great-grandchildren. The writer of this sketch received his education there also, and most all of the members of the Society of Friends children were educated there, and many other children from far and near.

On every fifth day, as the old Orthodox Friends called it, (never using the word Thursday), when the members of the Society of Friends gathered at the Meeting House for divine worship, which was their strict custom, and also on the first day of each week, but on the fifth day, when the school was in session, the scholars that were attending the school would stop their studies and march in double file from the school building to the Meeting House, which was about seventy yards northeast of the school building. There they would worship for an hour, in the typical Orthodox Friends way, mostly in silent worship. When the principal that was teaching in the big room saw John Thomas (he was the member that was chosen by the Society of Friends of Sand Creek Monthly Meeting to sit at the head of the Meeting which place he held for about 50 years) drive up the hill to the Meeting House he would notify the teacher in the small room and the school was stopped, and the teachers would march all the scholars big and little in



This shows the marble "Marker" at the grave of
Elizabeth Hall, wife of John Hall, in the Sand
Creek Cemetery, near Azalia, Indiana.
Taken in 1938.

double file from the Seminary to the Meeting House, the writer of this article being one among them.

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BARTHOLOMEW COUNTY RECORDER

Columbus, Indiana

Mollie McFerron . . . Recorder

Mina Sullivan . . . Deputy
December 12, 1939

Mr. Oliver M. Morris,
310 W. Broadway,
Long Beach, California

Dear Sir:

Will endeavor to give you the data you ask for in your letter of recent date in regard to real estate in Sand Creek Township.

This real estate was willed by John Hall to Richard Hall. Richard Hall left a will, dated December 1, 1912, and probabted April 3, 1916, leaving his property, both real and personal, to his nieces, Achsah A. Cox and Lizzie M. Cox. (Will recorded in Will Record 67, page 77.)

On July 29, 1920 Achsah A. and Lizzie M. Cox, both unmarried, conveyed to Zella N. Catlin and Alfred Catlin, her husband, the NE

SE of Sec. 27, Tp. 8 N., R. 6 E., (except that part theretofore conveyed to the Society of Friends for Cemetery purposes), containing after said exception, 38 acres more or less. (Deed Record 73, page 527).

On January 2, 1924, the same grantors (the Cox sisters) conveyed to Zella N. and Alfred Catlin, the W¹/₂ SE and SE NE of same Section, Township and Range, containing in this conveyance 120 acres, more or less, subject to a right-of-way of railroad across one corner, (D.R. 73,-588, containing in both conveyance, 158 acres, more or less.

Alfred Catlin died December 5, 1938, and upon his death his wife, Zella N. Catlin, became the owner of said real estate as tenant by the entireties.

On November 24, 1939, Zella N. Catlin conveyed the real estate to James W. Catlin, Sarah Maurine Catlin and Martha Corinne Catlin, as tenants in common, who are now the owners.

I trust this is the information you desire, and if we can be of further service, please advise us.

Very truly yours,

(Signed) Mina Sullivan

Deputy Recorder

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THE CENTENNIAL ROW OF BLACK WALNUT TREES

In the spring of 1876 the writer of this article, at the age of 10 years, took a basket and went to the Black Walnut Tree in the ravine, east of the John Hall home, shown in the picture No. 1, at the letter "A". There he dug and pulled up a basket full of black walnut sprouts, about ten (10) inches high, with stems about the size of a lead pencil, with the black walnut still clinging to the roots of the sprout. Then he carried them to the lane northwest of the barn, the barn is shown in the picture No. 4. The arrow in the picture No. 4 points to the direction where he planted a black walnut sprout in each corner of the rail fence, on the west side of the lane. This lane went in a curve from the end of a ravine at the foot of a hill, near the barn, around a low rolling hill, going northwest and north towards the Sand Creek Meeting House, shown in picture

No. 5, a distance of approximately 300 yards. These small sprouts, which later grew into good sized trees, had a very difficult time getting a start, battling with many, many things that retarded their growth, but the most of them survived and grew to be good sized trees, from approximately 12 to 18 inches in diameter.

Note the Tree at "X" in the picture No. 4. Perhaps that is one of the Centennial Trees at the south end of the row that is about the place. In all there were approximately 25 that lived and grew.

This row of black walnut trees was called and named the "Centennial Row of Trees," for they were set out and planted for the commemoration of the one-hundredth anniversary of the Independence of the United States of America, being planted in the year of 1876.

THE NEW YORK TIMES

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BRIEF BIOGRAPHICAL SKETCHES OF THE LATE JOHN AND ELIZABETH HALL AND ALSO THEIR DESCENDANTS BY FAMILIES

John Hall was born August 14, 1794, in Wayne County, North Carolina; he was a birthright member of the Neuse Monthly Meeting of the Society of Friends of that County and State. He emigrated from North Carolina to Bartholomew County, Indiana, in the year of 1822, where he helped to organize the Society of Friends Monthly Meeting at Sand Creek, one and one-half miles northeast of Azalia, Bartholomew County, Indiana, in the year 1824. He was a hardy frontiersman and a hard worker, very energetic and thrifty and believed in individual effort in accomplishing and solving the many problems of life and very resourceful by nature. He was foremost in all the political (but not aspiring to public offices) religious, educational and social activities and their development and well being, in general, of the early pioneer days.

One the 17th day of October, 1827, John Hall married Elizabeth Newby at the Driftwood Monthly Meeting House of the Society of Friends, three miles south and east of Seymour, Jackson County, Indiana, in a strictly Orthodox Society of Friends ceremony. They commenced their married life in the old pioneer log house shown in the picture No. 2, in this book, but as time went on the family increased in size and eleven children were born to this happy union; all were reared in the faith and noble ethics of the Society of Friends and all kept that faith and most of them were workers in the Friends Church, (as these biographical sketches will show) and as the needs and size of the family increased, John Hall made additions to the family home which were all completed, as shown in the picture No. 1.

All of John and Elizabeth Hall's children were born in this John Hall home and reared on the land around it, but all the children are now dead and the John and Elizabeth Hall's descendants are scattered over the United States and into Canada, numbering into the hundreds.

In the Spring of 1866 by undue exposure in the cold, wet weather, John Hall was taken sick with a deep cold which settled in his lungs and in a few days it developed into lung fever, from which he died, on March 16, 1866, in the home which he built, shown in picture No. 1, thus

ending a well rounded out life for his family, his God and for his community at large, a highly respected and loved man, of noble qualities, without reproach.

The body of John Hall, as was common in that day, was kept in the home until the day of the funeral and burial; six strong young men of the neighborhood, acting as pall-bearers, carried the casket (or coffin, as it was called in those days), which contained the body, from the John Hall home to the Meeting House, shown in picture No. 5, where the last funeral rights were held. After the services were over these pall-bearers carried the casket to the Friends Cemetery, where the body of John Hall was laid to rest in the soft, dry, sandy ground that he had donated to the Sand Creek Monthly Meeting of the Society of Friends, for a cemetery. The picture No. 7 marks the last resting place and grave of the late John Hall.

Elizabeth Newby Hall was born March 21, 1805 in Pasquotank County, North Carolina. She was a birthright member of the Monthly Meeting of the Society of Friends of Pasquotank County, North Carolina. She was the daughter of Thomas and Mary Newby. She emigrated with her father and mother and brothers and sisters from North Carolina to the settlement of the Society of Friends at Driftwood, in Jackson County, Indiana, in 1817, when she was eleven years old. Her father and mother settled on a tract of land near the Driftwood Monthly Meeting House. This Driftwood Meeting House was built very much like the Meeting House at Sand Creek, shown in picture No. 5, with the partition in the middle, which was the old Orthodox Society of Friends style, in the early pioneer days.

Thomas and Mary Newby and family had their membership in Pasquotank Monthly Meeting transferred to the Driftwood Monthly Meeting and in this Friend Quarker Settlement they reared and educated their family of children, and on October 17, 1827, at the age of 22 years, Elizabeth Newby married John Hall, at the Driftwood Monthly Meeting House in the typical Orthodox Society of Friends ceremony.

They went to housekeeping in the log house shown in the picture No. 2, in this book. There

they labored hard in the pioneer days, early and late, clearing the forest, draining and cultivating the land, and everything else that went with the development of the land in that primitive day.

To that union were born eleven children, as shown in the John and Elizabeth Hall genealogical family chart. Here they reared and educated their children and trained them in the religious belief and faith of the doctrine of the Society of Friends.

In the year 1866 Elizabeth Hall was left a widow, by the death of her husband, John Hall. She lived at the old home for seven years after her husband's death, as all of her children married except the youngest son, Richard, who was a bad cripple, (and one daughter named Rebecca who died in girlhood). Then Jonathan and Patience Morris moved in the old John Hall home to manage it, seven years after John Hall died, and Elizabeth went to keep house for her son Joseph, at Azalia, who had been left a widower, with three small children, by the death of his first wife. Here Elizabeth (Newby) Hall lived the remaining days of her life and died February 21, 1878, at the age of 73 years, thus ending a useful Christian happy life, with sweet memories to all who knew her lovely life, and she was laid to rest in the Sand Creek Cemetery, not far from where John Hall was buried. See the picture No. 8 which shows the marker to her grave.

THE FAMILY OF PATIENCE HALL WHO MARRIED JONATHAN MORRIS

Patience was the first child born to John and Elizabeth Hall. Jonathan Morris was born June 16, 1829, in Wayne County, Indiana. He was a birthright member of the Milford Monthly Meeting of the Society of Friends, located about two and one-half miles south of Cambridge City; he was educated in the public schools of Harrison Township, Wayne County, and he was a regular attendant of the Milford Monthly Meeting near Milton and adhered strictly to the Society of Friends doctrine and faith.

Patience Hall, the oldest and first child, a daughter of John and Elizabeth Hall, (the subject of this Hall Genealogy) went up and taught school in the Milford Monthly Meeting community and she formed the acquaintance of Jonathan Morris and they were married February 15, 1855, in the Sand Creek Meeting House (see picture No. 5) of the Society of Friends, with the typical Orthodox Ceremony of the Society of Friends.

They commenced their married life on the old Jonathan Morris homestead in Harrison Township, Wayne County, Indiana, which he inherited from his father, Jonathan Morris, Sr. On this farm were born all of their six children. (See the Jonathan and Patience Morris family chart). They lived there for about 12 years until they moved to the John Hall home at Sand Creek in Bartholomew County, Indiana, seven years after the death of John Hall and they had their membership in the Society of Friends at the Milford Monthly Meeting transferred to the Sand Creek Monthly Meeting of the Society of Friends. They moved from Wayne County to the John Hall homestead to manage the farm and make a home for Richard Hall, the crippled and youngest son of John and Elizabeth Hall, and be close to the meeting and school of the Society of Friends, for in Wayne County the Society of Friends Meeting and school privileges were miles away. They lived in the old John Hall homestead for approximately nineteen (19) years, where the author of this John Hall genealogy spent his carefree, boyhood days, growing up into manhood, and the fond memories he cherishes to this day.

In the year 1886 Patience Morris died, in the John Hall home, where she was born. She was the only child of John and Elizabeth Hall that was born and died in the old John Hall home. Patience Morris lived a Godly and Christian life and died in the faith and went to rest to be with her Lord. She was a valuable asset to the community and to the Society of Friends, always kind to others and helping them, in the spirit of her Master, whom she loved and served. Patience held important positions in the Society of Friends for a period of years. She was an Overseer, then an Elder, as women held the same offices as the men in the Society of Friends. A few months after Patience's death Jonathan Morris moved from the John Hall homestead into a new home he had built on his own eighty acres of land, that he bought of William Hall, which William Hall had inherited from his father, John Hall. This new home that Jonathan built, he built principally for his wife, Patience, which she was never permitted to enjoy. It was built on the north portion of the 80 acres on the road that passes through the Sand Creek Monthly Meeting house grounds, east and west, and is one-half mile west of the Meeting House. This 80 acres is now owned by Raymond Morris the great-grandson of John Hall. and he lives there at this date, August, 1940. Raymond was in the United States Army during the World War in 1917.

Jonathan Morris was always a farmer and was eminently successful, a noble, dependable, energetic, honest, Christian man, with a likeable, kindly disposition, with a glad hand for everybody, and was universally respected and esteemed by all who knew him. He held important positions in the Society of Friends as Caretaker and Overseer. Jonathan and Patience Morris were both active workers in the "Crusaders" movement in the 70's against the use and sale of intoxicating liquor. After living a widower with his family at his new home, for several years, he married Mary E. Winslow and went to Westfield, Indiana to live, which is a Friends Settlement fifteen miles to the north of Indianapolis. There he lived approximately nine years. While there he and his wife sojourned every winter in Florida for their health and on the second day of March, 1908, at Pensacola, Florida, Jonathan Morris died and went to be at rest with his Lord and Savior, Jesus Christ, whom he loved and served all his life, thus ending a useful, happy, well rounded out life, rich with loving remembrances. His body was taken and buried beside his first wife, Patience, in the Sand Creek Cemetery.

To the union of Jonathan and Patience were born six children. (See the Jonathan and Patience Morris individual family genealogy chart in this book.) Albert was the oldest child. He married Margaret Parker, daughter of Willis and Sarah Parker. To them were born six children, all in Sand Creek Township, Bartholomew County; five daughters and one son, all living at this date, August 1940. Jannette, the oldest child, married Hadley C. Thomas, a farmer and county surveyor. They live on the old John Thomas homestead at Sand Creek, near Azalia, Indiana, three-fourth mile west of Sand Creek Meeting house. Their mailing address is Elizabethtown, Indiana.

Ione married Howard Winslow, a farmer. To them were born five children, four sons and one daughter, at Greenfield and Carthage, Indiana. Alida Edna, not married, is a Latin teacher in the Hagerstown High School, Indiana. She has taught in the Hagerstown school for nine years. Clara, not married, lives in Indianapolis. Raymond, a farmer, lives on the late Jonathan Morris home, as before described. His mailing address is Elizabethtown, Indiana. Glenna is a school teacher in Bartholomew County, Indiana. Alida Clark Morris, daughter of Jonathan and Patience Morris, married James Thompson; to them were born two daughters, who died in infancy, and Alida died three years after marriage and was

buried beside her children in the Sand Creek Cemetery.

Margaret H. Morris married Murry Parker, who was the son of John Peele, and Miriam (Hill) Parker. To that union were born six children, 5 daughters and one son, all at Walnut Ridge, near Carthage, Rush County, Indiana. There they reared their family; both the father and mother died and are buried at the Walnut Ridge Cemetery. They were active members of the Walnut Ridge Monthly Meetings of Friends. The children are all married. The son died in infancy. (See the Jonathan and Patience Morris family chart.)

Miriam married Clarence Newsom, a farmer near Sand Creek, Indiana. Their mailing address is Elizabethtown, Indiana.

Esther married Thomas Parker, a County Agriculture agent, in the state of Wisconsin. Their mailing address in 1940 is Middleton, Wisconsin. Their oldest son, Thomas Parker, Jr., a radio expert, stationed with the United States Navy at New York City, N. Y.

Ruth M. is a school teacher at Marshall, Indiana, 1940.

Frances married Harold W. Kelley, a school teacher in Indiana.

Gertrude married Earl Keaton, a farmer in Indiana.

Oliver M. Morris, (the "M" is for his Uncle Morton Hall), the author of this John Hall genealogy, and the John Hall Family Tree, dated August 1, 1940, is a son of Jonathan and Patience Morris and a grandson of John and Elizabeth Hall; married Delpha M. Parker, the daughter of Phinias and Martha Parker. He formerly lived at Sand Creek near Azalia, now lives "retired" at 310 West Broadway, Long Beach, California. To them were born two sons and one daughter. One son, Virgil J. Morris, married Leita Lindley, daughter of Charles and Elizabeth Lindley, and lives in Pasadena, California, and their present address is 1277 North Michigan Avenue. He is in the Produce Market Business. He was a World War Veteran; A. E. F. in France, March 3, 1918 to April 25, 1919, engaged in six major battles with army of occupation, discharged, May 10, 1919.

Leon P. Morris, the youngest son, lives at Carlsbad, New Mexico; he is a Structural Steel Engineer, he served in the United States Army during the World War of 1917.

Mina, the daughter, married Melvin Scott, who is a State Sanitary Officer of the State of Indiana. They live at Columbus, Indiana. Mina is a writer and composer of poetry.

Joseph Morris, youngest son of Jonathan and Patience Morris, married Anna Barbara Ritz. He died about one year after his marriage, without children. He was buried in the Sand Creek Cemetery.

THE FAMILY OF MARY HALL

The second child of John and Elizabeth Hall, who married Thomas Cox. (See the Thomas and Mary Cox individual family genealogy chart.)

To this union were born one son and two daughters. I can find no information of Lindsay or Sarah Cox. Anzanneta Cox married Jesse Hadley who lived on a farm at Monrovia, twenty miles southwest of Indianapolis, Indiana. Jesse Hadley's father's name was Samuel Hadley, who emigrated from North Carolina in the early 19th Century and settled on a tract of land which is now owned by the heirs of Jesse and Anzanneta Hadley; to this union were born three sons, on the old Hadley home place; Alden H., Earnest B, and Samuel Percy Hadley.

Alden B. Hadley married Bertha McCoy. To that union were born Ruth and Paul, at Monrovia, Indiana. They moved to New York City in 1926 where they lived until 1935. In that year they moved to Florida to be a member of the Staff of the University at Gainesville, a lecturer on Wild Life and Conservation.

Ernest Hadley married Edna M. Dillon. To that union were born five children. Four sons and one daughter. (see family chart) Ernest Hadley is in business at Bradenton, Florida, which was his address in 1939. Samuel Percy Hadley lives at West Palm Beach, Florida. He is manager of the Henry P. Flaglers large estate, a thriving farm with an enormous road side market and flower gardens. No other information regarding their family genealogy.

THE FAMILY OF SARAH HALL, WHO MARRIED JAMES COX

Sarah was the third child born to John and Elizabeth Hall. James Cox was a birthright member of the Society of Friends of North Carolina, who emigrated to Bartholomew County, Indiana, in his early manhood and was an active member of the Society of Friends at Sand Creek Monthly Meeting all his life. He married Sarah Cox (see

their family chart) and lived on a farm two miles northeast of the Sand Creek Monthly Meeting where they lived all their lives and to them were born eight children. Five of them grew into manhood and womanhood. James Cox's family, along with all the children of John and Elizabeth Hall, that were married and remained and reared their families in the Sand Creek Community, were connected with and engaged in all the religious, educational and social activities of the Society of Friends of the Sand Creek and Azalia neighborhoods. But the James and Sarah Cox family deserved special mention for their devotion in the religious, educational and social activities of the Sand Creek Monthly Meeting and School. James and Sarah and their children and grandchildren held many important offices and positions in the Sand Creek Monthly Meeting. James Cox and his family were great workers in the Sabbath School. James and Sarah both were very active workers in the "Crusaders" movement in the 70's against the use and sale of intoxicating liquor. James, for a long period of years, was a Sabbath School Teacher, and the writer of this article, in his boyhood days, was a scholar in his class of boys, at the Sand Creek Meeting, and by his teaching, he greatly helped to mold his Christian character and faith in Jesus Christ, by his devoted, Christian life and example. James Cox was a Spirit-filled man.

Lucius Cox, the oldest son, married Mary Ellen Lindley, and for a number of years lived on the John Hall homestead; then they moved to Alva, Oklahoma, where they reared their family on a farm. Their mailing address is Alva, Oklahoma. Lucius taught the public schools a great part of his life. While they lived at Sand Creek they were active members of the Sand Creek Monthly Meeting, both Lucius and his wife being birth-right members of the Society of Friends.

John M. Cox married Victoria Parker, a daughter of Phenias and Martha Parker. (See their family chart). They reared their family on a farm adjoining his father, James. John was a successful farmer and fine stock raiser and was trustee of Sand Creek Township, for 4 years. They reared three children to man and womanhood. The son Leland served in the United States Army in the World War in 1917. He died in early manhood. The two daughters are public school teachers in Bartholomew County.

Achsa and Lizzie Cox never were married. They lived together and took care of the James Cox home over a long period of years, after the

death of their father and mother, and they were very energetic and industrious, and took care of their Uncle Richard in his declining years. Lizzie was a graduate nurse and both were great church and sabbath school workers. Achsah Cox was a sabbath school teacher of boys and girls over a long period of years, at the Sand Creek Meeting.

Zella Cox married Alfred Catlin. They always lived on the John Hall homestead where they reared their family of two sons and two twin daughters. They were all graduates of Earlham College at Richmond in Indiana which is a Society of Friends College. The children followed the example of their father and mother and their ancestors and are great church and Sabbath School workers at the Sand Creek Monthly Meeting of the Society of Friends. The oldest son, James Catlin is a farmer living on the James Cox homestead. Ernest is a public school teacher and farmer. He lives on the old John Hall homestead which has been in the descendants of the John Hall family ever since John Hall bought it in 1822. The twin daughters are in the higher educational work.

THE FAMILY OF ABIGAIL HALL

Abigail Hall, who married Thomas Luke Davis, was the fourth child born to John and Elizabeth Hall. They were married in the Orthodox ceremony of the Society of Friends, at the Sand Creek Meeting House (see picture No. 5.) Thomas and Abigail Davis wanted to be married at the same time that Jonathan and Patience Morris were married, but grandmother Elizabeth Hall said she could not give away two of her daughters at the same time so Jonathan and Patience waited until one month later but they stood up with Thomas and Abigail, as the best man and lady, when they were married.

Thomas and Abigail commenced their married life in their home one and one-fourth miles southeast of the Sand Creek Meeting House, on the road that went winding diagonally through and passed the John Hall home and tract of land in the early days. (This road is seen in picture No. 1, where the two horse carriage is). At this home and on this farm Thomas and Abigail reared their family of eight children, four sons and four daughters. (See their family chart). All the children that grew to maturity, along with their parents, were engaged in all of the religious, educational and social activities of the Society of Friends community, and both Thomas and Abigail held important positions in the Society of Friends Monthly Meeting at Sand Creek, for a

period of years. Thomas was superintendent of the Sabbath School at Sand Creek. He was a thrifty and prosperous farmer; also a merchant at Elizabethtown for a number of years. Thomas was quite conservative and had a quiet disposition, but deeply religious. He was trustee of Sand Creek Township for four years; an honest, dependable man and respected by all who came in contact with him. He was a birthright member of the Society of Friends and lived a consistent Christian life. He lived and died in the home where he and Abigail commenced housekeeping and was buried in the Sand Creek Cemetery. His wife survived him for many years. She and her oldest daughter, Emma, moved from the old home a few years after Thomas died, to Azalia, where Abigail died and was buried in the Sand Creek Cemetery, beside her husband Thomas. Emma lived for a number of years alone at their home in Azalia; then she married William Reagan. (See their family chart). Emma still lives in Azalia, an industrious quiet and lovable woman.

Mary Alice Davis, Thomas and Abigail Davis's next to the oldest daughter, married Lindley Greene, who was a prosperous M. D. physician, practicing in the State of Ohio for many years. Finally he retired and moved to Whittier, California, where he still is living, and where he is engaged in growing oranges and banking as a side line. He is and has been engaged in all the religious and educational activities of the Society of Friends at Whittier, being a life long member of that Society, and was a Sabbath School teacher at the Friends Meeting at Whittier for a long period of years, until he became incapacitated by old age, but is still living this 1940, at a ripe old age, and steadfast in the faith of Jesus Christ. To them were born one son and one daughter. The son, Pliny T., lives on an orange ranch at La Habra, California, about eight miles southeast of Whittier. The daughter, Inez A., married Louis A. Test, who was a professor in the Agricultural College at Ames, Iowa. For a long period of years he taught there and leaving Ames, he went to the Purdue Agricultural University at Lafayette, Indiana, where he held a professorship for a number of years. Retiring in the University of Purdue he moved to Whittier, California, where he and his family now live, 1940.

Ida M. Davis, the third daughter of Thomas and Abigail, married Oscar L. Newsom. Ida died July 8, 1933 and was buried in the Sand Creek Cemetery. They lived near Azalia where they reared their family on a farm adjoining Azalia

and all are active members of the Society of Friends. Oliver Morton Davis married Nellie O. Kane. She died about two years after they were married; then he married May L. Johnson. They moved to Bronsville, Texas; then to Ontario, California, where he died and was buried. His wife still survives. (See the Thomas and Abigail Davis family Chart)

THE FAMILY OF JOSEPH HALL

Joseph Hall, who married Elizabeth Newsom, for his first wife. He was the sixth child born to John and Elizabeth Hall. (See their family chart). To that union were born three sons and one daughter. Clinton Hall married Erminie Anderson. They lived in Denver, Colorado, for a long period of years. Etta P. Hall married Dr. Leroy M. Mains. They lived in Seymour, Indiana, for a long period of years. To them were born two sons and one daughter. The daughter, Marion Mains, married Paul R. Saurer. They live in New York City. One son, William W. Mains, lives at Maberly, Missouri. He has charge of the Armco business of that state.

Joseph Hall married Emma Johnson for his second wife. To that union were born two sons and one daughter. One son Bruce M. Hall, married Lorena Saar. For a long period of years they have lived at Bassano, Alberta, Canada. Joseph Hall was a birthright member of the Society of Friends at Sand Creek Monthly Meeting and when the Friends Meeting was established at Azalia in the year 1875, Joseph Hall was chosen by the members to sit at the head of the Azalia Meeting, which place he held for a period of approximately 45 years. He and his family were active members of the Society of Friends and held many important positions. Joseph, who was also an Elder in the Friends Meeting for a long time and was a member of the Board of Trustees of the Azalia Meeting for a long period of years was Trustee of Sand Creek Township for eight years. He was an honest, highly respected man, held in high esteem in the county at large and the community in which he lived and an ardent supporter of the Friends Meeting and a believer in its doctrine and died in the faith and was buried at the Sand Creek Cemetery. His daughter by his second wife, Edna Hall, married William J. Adams. They live on the Joseph Hall Homestead, which adjoins Azalia on the Southeast, which Joseph inherited from his father, John Hall, which has been in the Hall family for about one hundred years. William Adams is a prosperous farmer and fine stock raiser, of Berkshire hogs.

THE FAMILY OF MORTON HALL

Morton Hall, who married Ruth Hadley for his first wife, was the seventh child born to John and Elizabeth Hall. They went to housekeeping on a farm two miles south of the Sand Creek Meeting House and one-half mile southeast of Azalia, on the land he inherited from his father, John Hall. They were married in the Sand Creek Meeting House in the Orthodox Ceremony, of the Society of Friends, and when the Friends Meeting was established at Azalia, in 1875, Morton Hall and his wife transferred their memberships to the Azalia Friends Meeting and he and his first wife, Ruth, were birthright members in the Society of Friends, and reared a family of seven children, five sons and two daughters. (See their family chart). Those who grew to maturity, along with their parents, were active members of the Friends Meeting at Azalia. Morton was Treasurer of the Azalia Meeting over a period of many years and held many other important positions in the Azalia and Sand Creek Meetings. Morton, his children and the grand children that remained in the community, were and are active members in the Azalia Meeting. Morton Hall was a prosperous farmer and held many offices of trust in the community, being Trustee of Sand Creek Township for eight years. He was very active in all the business, political, religious, social and educational life of the community. A congenial, jolly and grand man, and was universally liked and highly esteemed by all.

In 1891, he married Elizabeth R. Parker for his second wife; (no children) she was also a birthright member of the Society of Friends and was a congenial co-worker along with her husband in all their activities. Morton was congenial, likeable, as was his wife. She died in 1901 and was buried in the family burial lot in the Sand Creek Cemetery, where Ruth, his first wife was buried. Morton made many trips to and from California to spend the winters, in his later life. Finally he made his home in his declining years with his daughter, Lillian Haworth, at Whittier, California, Whittier is a beautiful and thriving city located 20 miles southeast of Los Angeles, California. Her mailing address in 1940 was 224½ North Bright Avenue, where he died in 1925. His body was taken back to Indiana and was buried in the family burial lot in the Sand Creek Cemetery, thus ending the career of a noble, grand and much loved, Christian man, whose splendid life was well spent for God and humanity.

Most of Morton's children married and moved away from the Azalia community. Otto Hall is the only one left living in the Azalia neighborhood and his only daughter, Olive D. Hall, married John B. Anderson and they live near Azalia and Olive and family are active members of the Azalia Meeting and Sabbath School.

Otto's only son, Clayton Hall, married Mary J. Hawthorne. They live at Bakersfield, California. He has a good position and is employed as superintendent of a large oil producing company.

Herman Hall was a prosperous railroad man, in the southern states, for many years. He married Milly Myer in 1908. They both are dead and are buried in the Maplewood Cemetery at Emporia, Kansas.

Joseph Hall, Morton's next to the youngest son, married May Stauffer, (See Morton Hall's family chart), and they live in Iowa. Their mailing address is 510 Forest Drive S.E., Cedar Rapids, Iowa. Joseph is a chemist and he has an individual chemical laboratory and makes and sells formulas to the farmers all over the state and travels all over the state.

Clarence Hall, Morton Hall's youngest son, married Evelyn Fisher. They have one living son, named Keith. They live in California. Their mailing address is 111 West 90th Street, Los Angeles, California, or was in 1940.

THE FAMILY OF THOMAS HALL

Thomas Hall, who married Tamar Moore, was the eighth child born to John and Elizabeth Hall. Thomas was a birthright member in the Society of Friends at Sand Creek. They commenced housekeeping in a small two-roomed frame house on a hill, just across a ravine north of the John Hall home, half way between the John Hall home and the Sand Creek Meeting House. They lived there but a short time; then they moved into a house on the land that Thomas inherited from his father, John Hall, which was one and one-half miles east of the Sand Creek Meeting House. They lived there for a few years and in this home is where the two oldest daughters were born; Eva Jane was born in 1863 and Ada A., was born in 1867. (see their family chart.) This tract of land was on the rolling sand hill ridge and a part of it bordered on the rolling yellow clay hills to the east and some of it was low and wet (called slash land), which to make it productive required a lot of tile draining. It was in that early day the crooked roads wound around through the dense forest, always on the

high ground, to keep out of the low wet woods land, but is now completely changed as the land has been cleared up and drained out and all the roads are straightened and put on the line between the farms and graded and graveled, but this early life did not suit Thomas and Tamar and they became dissatisfied after living there a few years and they sold this tract of land of 160 acres. Jonathan Morris bought the west 80 acres and James Cox bought the east 80 acres and Thomas and Tamar Hall moved near to New Providence, central Iowa, where the soil was fertile, most a level prairies county, where they reared their family of three daughters.

Eva Hall, their oldest daughter, married John L. Branson; to that union were born one son and three daughters. (see their family chart). They grew up and all married and live at this time, 1940, in New Mexico and California. Raymond, an esteemed Christian man, lived in Long Beach, California. He died there April 7, 1940, and was buried in the Sunnyside Mausoleum, Long Beach, California. His widow, Lou Branson, lives at 221 East 67th Way, Long Beach, California. 1940.

Grace married William G. Hahn. They live in Los Angeles, California.

Alice C. Branson married George W. Keenan. They lived at or near Clovis, New Mexico, for many years. George died January 16, 1933 and was buried at Clovis. Alice Keenan's mailing address is 601 Tiddings Street, Clovis, New Mexico. (see their family chart). Bessie Branson married Charles O. Hopkins. They live in Clovis, New Mexico. Eva Branson died April 4, 1898, and was buried at New Providence, Iowa. John Branson died July 5, 1932 and was buried at Clovis, New Mexico.

Adah Hall married Benjamin Hadley. To that union were born five sons and one daughter. All that grew to maturity live in California. Loren Hadley married Ruby Hart. They live near Modesto, California. Clarence Hadley married Georgia Stanley. They live on a ranch near Modesto, California, located mid-eastern California.

The daughter, Edith Hadley, married William Newsom, who is an orange grower and lives on an orange ranch at Rivera, California, near Whittier and their mailing is: Box 520, Rivera, California.

William Newsom is a son of Alfred Newsom, who used to live at Sand Creek near Azalia, Indiana, who was a birthright member of the Society of Friends at Sand Creek, Indiana.

Elizabeth Hall, Thomas and Tamar Hall's youngest daughter, married George Collis. They live in Pasadena, California. George is a prominent jeweler in Pasadena. Their mailing address is 346 North Oakland Avenue, Pasadena, California. (See the Thomas and Tamar Hall family chart.)

Adah Hadley died May 13, 1938 and was buried at Anaheim, California, 20 miles south of Whittier.

Benjamin Hadley lives with his sons near Modesto, California.

THE FAMILY OF WILLIAM HALL

William Hall, who married Clara L. Danatelle, was the ninth child born to John and Elizabeth Hall. They were married at Cincinnati, Ohio; soon after they were married they went to Central Iowa and settled on a farm near Union, in Hardin County, where they reared a family of three sons and seven daughters, where they all grew to maturity. Most of them were married and settled in the many different parts of the western states. (see the William and Clara Hall family chart).

Adella R. Hall married Braxton Johnson at the home of her Uncle, Morton Hall, near Azalia, Indiana, and the writer of this article was at their wedding. Soon after they were married they went to live in the state of Tennessee. After a few years they moved to New Mexico, there they have lived in the Estancia Valley for 30 years, which is about 50 miles southeast of Albuquerque, near the center of the state. To that union were born three sons and one daughter.

Forest Johnson, the oldest son, is a World War Veteran, served in France and Germany.

Harold Johnson, the middle son, lives at home in 1940.

Raymond F. Hall is the captain of guards at the State Prison Farm in New Mexico. The entire family live in the state of New Mexico at this time 1940.

Lenora C. Hall married Orrin O. Edwards (see the William and Clara Hall family chart.) They live at Marshalltown, Iowa. Their mailing address is 608 West Lime Street, Marshalltown, Iowa.

Louisa M. Hall married Bennie J. Rash. They are the parents of seven children. They live in Marshalltown, Iowa. Their mailing address is 610 West Lime Street, Marshalltown, Iowa.

Henry M. Hall married Mable Lincicum. Henry graduated with a L. L. B. degree from

the Chicago Law School and has practiced law in Twin Falls and Jerome, Idaho, for a period of 30 years and is now practicing law in Jerome. His mailing address is Jerome, Idaho. They have only one child named Henry M. Hall, Jr.

Fanelon R. Hall married Lela C. Warden. Fenelon died at Moose Jaw, Saskatchewan, Canada, October 11, 1932. The widow, Lela Hall's mailing address is Balfour Road, Milner, British Columbia, Canada. 1940.

Vivian T. Hall married George K. Allen. George was instantly killed in Victoria, British Columbia, Canada, April 30, 1938. The widow Vivian Allen's mailing address is 8231, 19th Avenue, Seattle, Washington. 1940.

Coral C. Hall was never married. She was a teacher in the public schools of Compton, California, for a long period of years. She died April 10, 1938, and was buried in the Rose Hills Cemetery, Whittier, California.

Raymond R. Hall is not married at this date, 1940.

Norma G. Hall married John H. Schnedika. Their mailing address is Radcliffe, Iowa. From Norma, the writer of this article got much information regarding the William and Clara Hall family, for which he is truly grateful.

Faye L. Hall married Lawrence Vaughn. she died January 7, 1919, less than one year after they were married.

Most all of the children of William and Clara Hall were born in Hardin County, in or near Union and Marshalltown, Iowa.

Both William and Clara Hall, in their latter days, came to sojourn in California. Clara returned to live with her son Henry M. Hall, at Jerome, Idaho, where she died and was buried. William stayed and lived at Marysville, California, where he died and was buried.

THE FAMILY OF MARGARET HALL

Margaret Hall, who married Joel Newsom was the tenth child born to John and Elizabeth Hall. (See the Joel and Margaret Newsom family chart.) They were both birthright members of the Society of Friends at Sand Creek Monthly Meeting near Azalia, Indiana. They were married in the Sand Creek Monthly Meeting House (see picture No. 5) in the typical Orthodox Ceremony of the Society of Friends. They were stalwart members of the Sand Creek Monthly Meeting until 1875. In that year the Friends Meeting House was built at Azalia. Then Joel and Margaret transferred their membership to the Azalia Meeting; at both of these places meetings

for worship are held at this date, August, 1940. Joel and Margaret Newsom were very active and influential members of the Azalia Meeting, engaging in all the religious, political, social and educational activities of the community and their children followed them. Joel and Margaret held many important positions in the Society of Friends Meeting at both Sand Creek and Azalia. Joel Newsom was treasurer of the Azalia Meeting for a long period of years and was Sabbath School Teacher for a long time. He was always interested in the Civic life of the community. A thrifty merchant in Azalia and Columbus, Indiana and was United States Postmaster at Azalia for approximately 50 years; a prosperous farmer and business man, in general, and many sought him for advice and council, in many ways. He was a noble, much esteemed Christian man and stood high in the estimation of the entire community and in the councils of the Society of Friends, and Joel died July 11, 1909, thus ending a noble and exemplary life and was buried in the Sand Creek Cemetery near his wife Margaret, who had preceded him to the Glory Land, many years before. To that union were born one son and two daughters. (see their family chart.)

John Chalmer Newsom, the only son married Jessie Wilson. They have a most interesting and highly respected family. (note their family chart). They have lived in Whittier, California, for a long period of years and they are still living there in 1940. Their present mailing address is 519 South Hadley Street, Whittier, California.

John Chalmer, Sr. has been a thrifty merchant in interior decorating business but is now retired and turned over his business to his son, John Chalmer, Jr. John Chalmer, Sr., has been a life long member of the Society of Friends and an active member of the Whittier Monthly Meeting, in all its religious and educational activities and is a member of the Board of Trustees of the Whittier College. (See the Joel and Margaret Newsom family chart.)

RICHARD HALL

Richard Hall was the last and eleventh child born to John and Elizabeth Hall. He always was a cripple as before stated in this book. He never married and lived on the John Hall homestead the most of his life, which he inherited from his father. He was a birthright member of the Society of Friends at the Sand Creek Monthly Meeting and retained it all of his life. He was a jovial, kind hearted Christian man and had a host of friends in the community and was a favorite with many and was known by many as Uncle Dickey Hall. For a period of years in the later part of his life he made his home with his nieces, Achsah and Lizzie Cox, at the James Cox home, where he died in the Christian faith and was laid to rest, buried near his father, in the Sand Creek Cemetery, thus ending a happy, useful life, physically handicapped as he was from birth.

AUGUST, 1940

Oliver M. Morris, the author of this "John and Elizabeth Hall Family Tree," who is 74 years old, is the oldest living child of the Jonathan and Patience Morris family.

Lucius and Lizzie Cox are the only living children of the James and Sarah Cox family.

Emma C. Reagan, who is 83 years old, is the only living child of the Thomas L. and Abigail Davis family.

Etta P., Bruce M. and Edna M. Hall are the only living children of the Joseph Hall family.

Otto H., Lillian, Joseph J., and Clarence Hall are the only living children of the Morton Hall family.

Elizabeth (Hall) Collis is the only living child of the Thomas and Tamar Hall family.

Adella, Lenora C., Louisa M., Henry M., Raymond R., and Norma C. Hall are the only living children of the William and Clara Hall family.

John Chalmer Newsom is the only living child of the Joel and Margaret Newsom family.

This is the end of the John and Elizabeth Hall charts by families and the Biographical sketches all taken in their chronological order.

EARLY SETTLEMENTS

The public lands in Bartholomew County were surveyed in 1819 and were put on sale at Brookville and Jeffersonville. The land system then required the lands to be publicly sold at not less than two dollars per acre, of which one-fourth was to be paid in hand and the balance

in three equal annual installments. Previous to the first sales the land had been thoroughly explored by "land hunters" with the view of securing the best tracts, and for three months after the land office had been opened for sale of the lands they were crowded with buyers. Some of

these bought extensively for speculative purposes, while others entered only enough to constitute a modest home farm, as was the case of John Hall, upon which they expected to make residence. Entries were made in all parts of the county excepting that portion lying contiguous to what is now Brown county, which was a rough, yellow clay hill country. The Hawpatch lands were favorites, but the stream of

settlers pouring in from the south and southeast were soon occupying all the best lands from Sand Creek to the north county line. Nor did they overlook the rich land west of Driftwood. It was not until 1832 that the lands in the west and southwest began to be taken and from then until the close of 1839 entries were made rapidly and the entire county was soon settled.

FARMING EFFORTS

The first crops raised by the settlers were remarkably bountiful. The soil had, through the accumulations of years, become very rich and but little cultivation was required to produce rich harvests, potatoes and other vegetables growing to enormous size. At the outstart, corn, pork, flour and other necessities were high priced but it was not long before the settlers had an abundance for their own use and prices fell in consequence. Madison became the natural market place and soon it was a common sight to see long processions of wagons, loaded with farm products, wending their way to the market. At length the supply exceeded the demand, and there being good markets further down the Ohio, flat-boating was resorted to to supply the want. John Hall in his early pioneer days drove large droves of hogs on foot to Madison, Indiana, a distance of 35 miles.

These flat-boats, which were generally built during the winter, were flat bottomed and were from sixty to one hundred feet in length, capable of carrying a large cargo. They would start out in the spring, when the rivers were filled full by the spring rains, loaded with lumber, corn, potatoes, lard, chickens, and every sort of country merchandise, and some went as far south as New Orleans. Flat-boating was generally profitable, though attended with considerable danger,

and when the boatmen returned, which was generally two or three months after the start, they brought with them such commodities as were needed in the settlements. The last of the flat-boats from this county floated out in the spring of 1844.

One hardship the early pioneer had to contend with was the lack of flour for bread. The first year they had no grain from which to make the flour, and when they had the grain they had no mills to grind it. Many expedients were made use of to put the grain in shape for use, and coarse as was the product, the settlers were glad to use it. The first mill was a hand mill owned by Daniel Newsom, a neighbor to John Hall, and everyone was allowed to use it free of cost. This process was entirely inadequate to the needs of the settlers and soon two horsepower mills were started, one on Clifty Creek and another in Harrison township, near where Depper's mill was afterward located. The first water-mill in the county was built by Joseph and Thomas Cox on Sand Creek, about three miles southeast of the Friend Quarker settlement, and was very largely patronized, though a crude affair as compared with more modern water mills. Other mills were soon established and the settlers became independent in their provision of breadstuffs. The first water-mill built by the Cox brothers was afterwards owned by Nathan Stout.

THE PIONEER LOG CABIN

There are probably but a few of the original log cabins, built by the first settlers, now remaining in this section of Indiana and a detailed description of the same will be of undoubted interest to many of the readers of these historical sketches. Trees of uniform size were chosen and cut into logs of the desired length, generally twelve to fifteen feet. Timber was plentiful in

those days and as a rule it was not necessary to haul or drag these logs any great distance. On the appointed day all the neighbors would assemble at the spot chosen for the proposed dwelling and have a house raising. The logs were saddled and notched at each end and so that they would lie closely to each other, and as soon as the house was "raised" the proprietor

would proceed to "chink and daub" the cabin with clay or mortar to keep out the rain, snow and cold. (See picture No. 2.) During a season the rains would wash out a considerable part of the clay or mortar, so that it was found necessary to re-daub the house every fall. The walls of the house were usually seven or eight feet high, and the gables were formed by gradually shortening the logs near the roof. The roof was made by laying straight small logs suitable distances apart, usually about thirty inches, from gable to gable, and on these logs were laid the "Clapboards," after the manner of shingling, showing about two and a half feet to the weather. These roofing boards were fastened in place by "weight-poles", corresponding in place with the joists, the weight-poles being held in place by pieces of wood fitted between them near the ends.

The chimney was made by leaving in the building a large open place in one wall, usually one end or by cutting one after the structure was up, and by building on the outside, from the ground up, a stone column, or a column of sticks and mud, the sticks being laid up cob-house fashion. The fireplace thus made was often large enough to receive sticks of wood six feet long. For a window, a piece about three feet long was cut out of one of the side logs, and the hole closed sometimes by glass, but more generally by a sheet of greased paper. The doorway was generally left by shortened logs in the original building, though if a saw was to be had, it was sometimes made by cutting the wall. The door was made by pinning clapboard to two or three wood bars,

and was hung upon wooden hinges. A wooden latch, with catch, then finished the door. A leather string, attached to the latch, passed up over the top of the door and hung on the outside, enabling one to release the latch by pulling the string. For security at night, this latch-string was generally drawn in.

In the interior, over the fireplace was generally a shelf, or mantel, on which stood the candlestick, and probably an old clock and some dishes and other articles. In the fireplace would be hung the crane, made of iron, on which the pots, and kettles were hung for cooking. Over the door, in forked cleats, hung the rifle and powder-horn. In one corner stood the large bed for the "old folks," and under it the trundle bed for the children. In another corner stood the spinning wheel, while in another stood the only crude table there probably was in the house. In the remaining corner was a crude but substantial cupboard, holding the tableware, consisting of a few heavy saucers and cups and heavy plates. Around the room were scattered a few splint-bottomed chairs and stools.

The bed was often made by fixing a post in the floor about six feet from one wall and four from the other, and fastening a stick to this post about two feet above the floor, on two sides, so that the other end of the two sticks could be fastened in the wall, and from these sticks, cords made of raw hides were woven length-wise and cross-wise, and on top of these cords was placed the straw tick, and in the winter time a feather tick would be put on top of the straw tick.

PIONEER DRESS

The head dress of the pioneer for a male sex was either a coon skin cap or a homemade wool hat. The feet were covered with moccasins made of deer skins or shoes of tanned leather, though shoes were more commonly worn by the pioneers, except during the warm summer months, when both males and females went barefooted a considerable part of the time. The blue linsey shirt was commonly worn by men and boys, being made with wide sleeves and opening in front. In the earliest days pantaloons were made of deer skin and linsey, though later on cotton and

jeans were most common. As a rule the settlers raised their own flax, and wool and the women made the garments. The head dress of the women was generally a simple cotton handkerchief or a sun bonnet. The homemade stuff used for dresses was superseded to some extent by calico, which, at first was costly, but finally came into common use. Of course, the coming years brought changes in the necessities and tastes of the settlers, and with the increase of wealth came also more extravagant tastes in dress and other departments of living.

FIRST AGRICULTURAL SOCIETY

As early as 1829 the Indiana state legislature enacted laws for the organization and encouragement of agricultural societies, and in May, 1835,

the board of commissioners for Bartholomew county issued a call for a mass meeting of citizens of this county for the purpose of discussing the

feasibility of organizing a county agricultural society. Nothing definite resulted from this meeting, however, and another meeting was called for the same purpose in the following year, also with no definite results. In 1839, the commissioners again attempted to encourage the movement by another call for a public meeting, but the results were discouraging and for a number of years no further attempts were made to agitate the question. In 1851, an act was passed by the legislature, organizing a state board of agriculture and offering more aid and encouragement for agricultural societies than had any former laws. This was at once followed by the organization of a number of societies throughout the state. In 1852 a meeting was called at Columbus, the county seat of Bartholomew county, which resulted in the organization of the Bartholomew County Agricultural Society. There were forty-four members at that time and the officers of the society were as follows: President, Thomas Lawton; secretary, S. H. Kindelbaugh; treasurer, W. H. H. Terrell. The society's first county fair was held in October of that year at Columbus, on the ground where, in later years, stood the public school building. The initial exhibition, while limited in scope, was very creditable and enthused the citizens of the county to such an

extent that the society was enabled to advance with rapid stride and each year witnessed an improvement in both the quality and quantity of the exhibited articles. Cash premiums were given and diplomas awarded and at all these early fairs speeches were made by learned men upon agricultural topics and other subjects. For a number of years the county commissioners wisely encouraged the maintenance of this society by making an appropriation from the county funds, which though small, helped to make the annual fairs successful. Up to 1860, the fair grounds were located on a tract of land about one mile north of Columbus, but that year, largely through the efforts of William McEwen, new grounds were established a mile southeast of the city. During the days of the Civil war the fair grounds were used as drilling and camping grounds for the soldiers and were badly damaged, so that for a number of years the annual fairs were suspended. However, in 1875, an energetic effort was made to revive the interest in the society and attempts were made to give a county fair on a larger and grander scale than had ever before been attempted, which proved a great success. And thereafter an annual county fair was held, continuing to this day.

SELECTED POEMS

The following are a few poems selected by the author of this "John and Elizabeth Hall Family Tree." They express his heart and soul, which cries out to the Infinite for the more beautiful, the noble, the sublime and the celestial things along this present highway of life, and for the everlasting life to come through Jesus Christ our Lord, and Saviour.

— • • —

HEAD OVER HEELS IN LOVE

Most beautiful world, I love you so,
Yet ever so short a while ago,
It seem t'were hardly true.

The nights were dreary, the days were long,
And out of my heart there came no song;
I was so tired of you.

But I have discovered your charms anew,
Landscape beauty and skies of blue.

I'm head over heels in love with you
Beautiful, Beautiful World.
Your boundless forests and oceans wide,
Your silvery sands where the restless tide
Beats ever upon the shore.
Towering mountains and valleys green
Where billions of stars on the master screen
Shall shine forever more;
Yes, I have discovered your charms anew
And I'm head over heels in love with you
Beautiful, beautiful world.

— • • —

TREES

I think that I shall never see
A poem lovely as a tree
A tree whose hungry mouth is prest
Against the Earth's sweet flowing breast
A tree that looks up to God all day
And lifts her leafy arms to pray.

THE POET

I am a weaver of beautiful words;
A weaver of dreams am I, —
A delicate structure of warp and woof,
Outspread 'neath the starlit sky.
Gaily I weave on my loom of life,
A pattern with infinite care, —
A dream that others perhaps may have,
Or a song that others may share.
I weave a fragile fabric of thought,
For that is the poet's art;
And if you should find on a printed page,
Some sonnet set apart,
Bright with emotion's lambent flame,
Then that is the poet's heart.

By Mina Morris Scott.
(Daughter of the author of this volume)

— • • —

THE LURE

There is a realm that lies far out beyond the
range of finite mind,
Kingdoms so vast that ne'er can be defined.
Great intellects may reach to heights sublime
only at last to face
Complex mysteries of God and Time and Space.
Why talk and dream and write and preach
About the heights we may not reach.
Better perhaps it were to concentrate on things
that round us lie
Where folks must live and love, be kind and die;
And yet the lure that beckoned men to sail the
uncharted sea
Yet calls to them, nor will it cease through all
eternity.

— • • —

OLD AND NEW FRIENDS

"Make new friends, but keep the old;
Those who are silver, these are gold.
New made friends, like new made wine,
Age will mellow and refine.
Friendships that have stood the test,
Time and change, are surely best.
Brow may wrinkle, hair turn gray,
Friendship never owns decay;
For 'mid old friends kind and true
We once more our youth renew.
But, alas, old friends must die;
New friends must their place supply.
Then cherish friendship in your breast;
New is good, but old is best.
Make new friends, but keep the old;
Those are silver, these are gold."

UNSPOKEN WORDS

"Unspoken words, like treasures in a mine,
Are valueless until we give them birth;
Like unfound gold their hidden beauties shine,
Which God has made to bless and gild the
earth.
How sad 'twould be to see the Master's hand
Strike glorious notes upon the voiceless lute!
But oh, what pain when, at God's own
command,
A heart-string thrills with kindness, but is
mute!

"Then hide it not, the music of thy soul.
Dear sympathy expressed with kindly voice,
But let it like a shining river roll
To deserts dry—to hearts that would rejoice.
Oh, let the symphony of kindly words
Sound for the poor, the friendless, and the
weak,
And He will bless you! He who struck the
chords
Will strike another when in turn you seek."

— • • —

COMPENSATION

The universe pays every man in his own coin;
if you smile, it smiles upon you in return; if you
frown, you will be frowned at; if you sing, you
will be invited into gay company; if you think,
you will be entertained by thinkers; and if you
love the world and earnestly seek for the good
that is therein, you will be surrounded by loving
friends, and nature will pour into your lap the
treasurers of the earth. Censure, criticise and
hate, and you will be censured, criticised and
hated by your fellow men. Every seed brings
forth after its kind. Mistrust begets mistrust,
jealousy begets jealousy, hatred begets hatred,
and confidence begets confidence, kindness begets
kindness, love begets love. Resist and you will
be resisted. To meet the aggressive assault every
entity rises up rigid and impenetrable — while
yonder mountain of granite melts and floats away
on the bosom of the river of love.

— • • —

TALKING TO NATURE

When one can talk to the flowers, trees, birds,
insects and animals and all living things and feel
that they understand, and are like unto one's self
a part of the infinite, he has of a truth found God.
The soul of the universe.



MINA (MORRIS) SCOTT

The only daughter of the Author of this volume, Born 1899, taken in middle life at their home, 1302 California St., Columbus, Indiana, who for a period of years lived at Albuquerque, New Mexico, now a resident of Columbus, Indiana. She is a writer and composer of poetry.

(The following poems by Mina Morris Scott, who is a daughter of the Author of this volume, are taken from "The Greek Letter," and are printed here by permission and courtesy of Henry Harrison, Poetry Publisher, New York.)

— • • —
PROVERBS

"Once the dust of Mexico has settled on your heart.
You will find no rest in any other land."

When first I heard this proverb
'Twas hard to understand,
As I stood within the borders
Of the drab and barren land;

It looked so grim and desolate,
So secret and so wise,
It gave to me no slightest hint
Of earthly paradise.

For as I gazed about me,
(This fact I realized,)
I could not see its beauty
With my untrained eastern eyes.

Yet time, the old magician,
Revealed its hidden charm;
I saw the soul of Mexico,
So vital and so warm.

And of that golden southland
I find myself a part,
For now the dust of Mexico
Has settled on my heart.
—Mina Morris Scott.

— • • —
FATE

An unseen hand, once proffered me
The cup of life to drink,
And as I held the fateful cup,
I paused a bit to think.
I thought of faith, of hope and love;
I thought of destiny;
I tried to see in the crystal depths
What was in store for me.
I raised the chalice to my lips,
For there was no retreat;
Reluctantly I tasted it,
And found it to be sweet.
Yet if the cup be passed again,
And bitter though it be,
May God grant me the power
To drink courageously.
—Mina Morris Scott.

VESPERS

The glory of the sunset dims beyond the distant hills;
Amid the peace and quiet of the final hours of day,
The soul is bathed in beauty as the world its tumult stills,
And I rest in calm contentment as the daylight fades away.
Within the darkened woodland in a muted melody,
A wood-thrush sings a vespers sweet and soft;
Amid the purple arches of far infinity,
The angels high in heaven hold their golden lamps aloft.
—Mina Morris Scott.

— • • —
THE VALLEY OF SLEEP

Each evening when the day is done, and the stars their vigil keep,
I descend a darkening trail down to the valley of sleep.
The meadows of the night are spread with blossoms sweet and rare,
And down the winding path I see a city white and fair.
There pale pagodas rise beside a silent, silver stream;
There marble castles scintillate, and ivory towers gleam.
Fountains rise in dewy spray; their shifting shadows fall
On groves of cedar and sandalwood, on alabaster wall.
There are pools so dark and mystical within the vale of sleep,
That only the angels dare to gaze into the crystal deep.
All who enter the marble halls, may rest without surcease;
For all is wrapped in solitude, and everywhere is peace.
Far within the cloistered court, away from moon and sun,
Within a sheltered palace where Time and Space are one,
Draped in calm oblivion, in reverie it seems,
In calm repose I find at length, my golden couch of dreams.
Some day I shall descend the trail, away from the world of men,
And retire to my golden couch, never to wake again.
—Mina Morris Scott.

EVEN-TIDE

When the golden boat of Helios
In opal seas is cast,
I gain my greatest pleasure from
The treasures of the past.
Across the seas of fancy bright,
Like the Spanish dons of old,
I seek new Eldorados in
The realm of written gold.
I read of Britain's ancient knights,
Revered in song and story;
Of Cortez, Harold and Hannibal,
And all their martial glory.
Perhaps, in some far cavern,
The blows of Vulcan ring;
Perhaps, from their enchanted rock
I hear the sirens sing;
Or soothed by charm of poetry,
In a rhythm brave and bold,
I gaily roam the highways with
The troubadours of old.
Then after far adventure, I
My evening vigil keep,
Within a cloister where are lit
The seven lamps of sleep.
—Mina Morris Scott.

—••—

REPOSE

Thou hidden source of calm repose
Thou all sufficient love divine,
My help and refuge from my foes,
Secure I am while Thou art mine,
And, lo, from sin and grief and shame,
I hide me, Jesus, in Thy name.
Thy mighty name salvation is,
And keeps my happy soul above;
Comfort it brings, and power, and peace,
And joy and everlasting love;
To me, with Thy great name are given,
Pardon, and holiness, and heaven.
Jesus my all in all Thou art;
My rest in toil, my ease in pain;
The healing of my broken heart;
In war my peace, in loss my gain;
My smile beneath the tyrant's frown;
In shame my glory and my crown.
In want my plentiful supply;
In weakness my almighty power;
In bonds my perfect liberty;
My light in Satan's darkest hour,
In grief my joy unspeakable;
My life in death—my All in All.

QUESTIONING

Out into the night I gaze and ponder;
If heaven lies beyond the haze up yonder
Where countless stars bedeck the awful space
And myriad planets race across the trackless
place.
That vast blue dome, it is the home
Oh Him who wept when Lazarus slept;
And was He slain to cleanse our sins and ease
our pain
And does he now abide far out beyond the tide
of earthly things.
Where streets are purest gold, and nothing's ever
old,
And angels' wings forever beat the air.
And do the ones who went away that awful day,
I stood benumbed and crushed, with voices
hushed
I heard them say: God gave, He taketh now
away,
Await my coming there.
Oh lovely, silent night as locked in thy embrace
I lift my tear-stained face to God and cry aloud
There is no shroud that I should fear, with Him
so near.

—••—

BACK TO YESTERDAY

If I were only back to yesterday
I'd help some weary traveler on his way.
I would grip his tired hand;
Lift him up and help him stand;
But he fell amidst't the fray of yesterday.
If I were only back to yesterday
To where I saw the little folks at play.
In my arms I'd clasp the child,
In whose face I should have smiled;
And his childish grief allay, on yesterday.
If I were only back to yesterday
I'd seek them out, the aged, bent and gray;
Soothe their hearts and kiss their brow
But I cannot do it now;
They're sleeping neath the clay since
yesterday.
If I were only back to yesterday
The tender loving words I'd like to say;
And the many things I knew
It were best that I should do;
But the chance has passed away with
yesterday.

—••—

Just in the measure any individual is able to
and lives in harmony with natural divine laws
will he be happy, no more no less. It matters not
what you have, where you are, neither who you
are but what you are as a personality.

SOMETIMES

Sometimes when your heart is lonely
And your lips can frame no song,
When life seems not worth living
And the days seem all too long
And the nights are more than welcome
Since in sleep one may forget
Remember that somewhere always
The sun is shining yet.

—••—

SOME EVENING

Some evening there will be
The last sunset that I shall ever see.
And when the morning dawns
Though loved ones weep around my bier
The real true self of me will not be here.

—••—

TO A PESSIMIST

How can one pessimistic be
Whilst everywhere on land and sea
There's beauty to behold;
And music in the very air
To soothe our hearts and banish care;
Real values of pure gold.
Oh beauteous things of earth and sky
When nature's army marches by
With banners all unfurled.
Push back the clouds of gloom and doubt
And let your blinded soul look out
Upon this lovely world.

—••—

MY FRIEND

I hold your letter in my hand;
I've read it through and through.
A kindly word of good advice,
My dear old friend from you.
I'll treasure it forever more
As t'were some costly prize.
And pray to clasp the author's hand
Some day in paradise.

—••—

NOTHING TO FEAR

We're growing more weary every year
But the last sunset is drawing near
And t'will soon be time to rest.
So let's keep going ahead, my dear
There's nothing a'tal for one to fear
When they have done their best.

—••—

Our faith in a future life furnishes the motivation, the meaning, and the values for the life that now is.

O. M. M.

THOUGHTS OF HOME

O Lord, 'twas thine to labor and wear the thorns
for me;
Thou sharest all my sorrows; Thou knowest
what 'twill be
To see the Father's glory, to hear Thy welcome
there,
Where never cross or burden remains for us to
bear.

I seem to pace the glittering street, and hear the
harps of gold,
The echo of the new song that never groweth
old;
I hear Thy praise, Lord Jesus, my Life, my Lord,
my King,
Until my worn heart pineth the strains of heaven
to sing.

Safe in the better country my loved ones I shall
find,
And some in that bright multitude I feared were
left behind;
Then loud shall sound our praises within the
jasper wall,
As cherubim and seraphim before the Holiest fall.
With folded wings, expectant, the angel bands
will come
To listen to the tale of grace that wooed the
children home;
And sitting at Thy feet, Lord, my joyful lips shall
tell
How much He hath forgiven, who "doeth all
things well."

Thou blessed Spirit, cheering this valley land for
me,
With glimpses of the glory of that which soon
shall be;
Each harpstring, dull and broken, Thy gentle
breath awaits;
Then let me sing of Jesus up to the golden gates.

—••—

SUN LIT VALLEY

From the top of a hill I often see
A sunlit valley that speaks to me,
Of a truth in life we oft forget
That somewhere always the sun shines yet.
Tho storm clouds threaten and skies are gray
Let's lift up our eyes and look away.

To the sunlit valleys and cease to fret
For somewhere always the sun shines yet.
Let's keep on climbing the while we pray
And we'll reach the top of the hill some day.
Above all worry and vain regret
To know that forever the sun shines yet.

ORIGINAL ARTICLES

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THE UNWRITTEN STORY

When you read the little stories that the
dreamer puts in rhyme
That he writes when he is lonely, just to
pass away the time.
Do you know there is a story of which he
makes no note?
That his heart contains a story that his pen
has never wrote.
The world would call it sinful if they the
lines could trace
So the dreamer tries to hide them with a
smiling happy face.
For it's not his earthly mission to burden
other hearts
But to try and make them lighter and to
help them bear their parts.
So you read his rhymes and pass him on the
street and never know
Of the story that was written in his heart
so long ago.
Through the hour of pain or pleasure,
through the day and night
His heart still holds the story that his
pen will never write.

—••—
LOST

My heart was lonely and sick and sad
In spite of the many things I had
I longed for something more.
To be free from the sordid things of life,
The disappointments and care and strife,
That worry and vex and bore.
From the wearisome grind of strive
And try for the things that never can satisfy,
Though the seeker be rich or poor.
So I wandered out o'er the fields one day,
Through the silent woods and far away
In seach of some distant shore.
Where the foot of mortal had never trod
That my soul might be alone with God
In peace forever more.
I traveled on till the day was done
Till my form was bent and my strength was
gone,
Then I knelt at last to pray.

—••—
BEAUTIFUL VALLEY

I saw a beautiful valley today
That looked to me to be running away;
To the distant hills that seemed to say
You shall not make your escape this way.
We have you surrounded and you must stay
There where the master left you lay.

GOD

I cannot define thee but know that thou art
Because of the hunger there is in my heart
For God.
In moorland and valley, in mountain and plain
In sunshine and shadow, the mists and the rain,
There is God.
In the quiet of evening, the brightness of morn
In the dew spangled meadows, when the day
is new born
I find God.
In a radiant sunset, the face of a child
In the fleecy white clouds, when the north
winds are wild
I see God.
The star bedecked heavens, infinite space
And the silvery mounbeams are smiles on the
face
Of our God.

—••—
THE QUEST

For many long years I've been searching for
God
And the highway of peace that the master
once trod.
And sometimes I have caught a glimpse of His
face
When inspired with His love, His compassion
and grace.
I have tried to be helpful to some of my kind,
Footsore and weary and lagging behind.
Poor famished spirits so hungry the while
Just for a handclasp, a word or a smile.
And I'm sure that quite often His voice I have
heard,
In a whispering tree top or song of a bird.
In the crashing of thunder or roar of the sea,
The infinite Father is speaking to me.
And oft when alone in dark shadow I stand
I can feel the strong clasp of His infinite hand.
So perhaps I have found Him, my wandering
should cease,
Perhaps I've discovered the highway of peace.

—••—
THE AWAKENING

Life was so hopeless and death was so grim
Until I discovered my oneness with Him.
And awake from a night-mare of doubt and
despair
To learn of my kinship with life everywhere.
Whether insect or human, a tree or the sod,
We're the manifestation of infinite God.
The sands of the seashore, the stars of the sky,
Are all of one father, as are you, and am I.

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CORRECTION FOR "THE HALL FAMILY TREE: A GENEALOGY WITH HISTORY AND BIOGRAPHIES"

Compiled by Oliver M. Morris, August 1940,
Los Angeles, California

In Part I, the author appears to accept the origin of the Hall Family in America which was furnished to him by the MEDIA RESEARCH BUREAU. Even though the author states there is a gap in one or more generations (p. 10), I have seen no confirmation of the settling of the Virginia-North Carolina Hall Family in Massachusetts. It is true that some New England families did come early to this area, e.g. Isaac Page, and it may be proved later that the Moses Hall, of Nansemond Co., Va. did come from N.E.

In the Chart on p. 11 of Part II, there should be corrections made in accordance with facts found in Hinshaw's Encyclopedia of Quaker Genealogy (referred to hereafter as Hinshaw) and elsewhere such as the record of the Hall Family compiled c. 1959 (and now out of print) by Elizabeth J. Hall-Hartley, of Barnesville, Ohio. The will of Richard Davis is printed in full in this book.

The family chart on p. 11 can be corrected as follows:

John Hall, b. 8/14/1794 was the son of Joseph Hall and Mary Cox (Hinshaw 1:288-9, Contentnea M.M., Wayne Co., N.C.) Jss. married Mary Cox 12/2/1792 (Hinshaw 1:307) The children of Joseph and Mary were:

John (of this record) Bartholomew Co., Ind.

Richard, b. 1796, = 1st Mary Everett; 2d Lillie Thomas Orange Co., Ind.

Sarah, b. 1798, = Willis Newson Bartholomew Co., Ind.

Mary Cox d. around 1800; Jos. Hall m. 2d Miriam Collier

She was dismissed for marrying out of unity, 1/9/1802 and their two children were:

Eunice, b. 1802 = 1st Phillip Hockett, Jr; 2d Clarkson Willoutts (1819 & 1839)

Elizabeth, b. 1804 = Reuben Overman, 1822

Eunice Hall was the great grandmother of the writer. She was an active member of the Mississinewa M. M., Grant Co., Ind. The writer's grandmother, Elizabeth, b. 1824 near Williamsburg, Wayne Co., Ind., married Oliver H.P. Mcey and moved to Miami Co., Ind. where he laid out the town of Xenia (first called Burriett and now called Converse) Members of the John Hall family, namely Morton (p. 13, Morris book), and his daughter Lillian, of Bartholomew Co., Ind., visited in the writer's home early in the 1900's. The writer also corresponded with Lizzie Cox (Morris, p. 23) as late as 1930. (Mention of Eunice Hall/ Hockett will be found in Abstracts of the Records of the Society of Friends in Indiana, 1:119, Whitewater M.M. and in 2:342, White River M. M. There will be many more items about her in the Mississinewa Minutes when they are published.)

To continue with Joseph, the father of John Hall (1794-1866)--

Joseph Hall, b. 12/4/1772, was the son of Isaac Hall and his 1st wife, Ann White, and their children were:

Joseph (of this record)

Elizabeth, b. 1775, = Richard Cox, Jr.

Anna, b. 1777, = Joseph Dodd

Miriam, b. 1779, = John Doudna

Isaac, b. 1782, = Mary Doudna

John, b. 1784, = Phebe Webster

Moses, b. 1789, = 1st Elizabeth Patterson; 2d Mary Snyder

For births of first 3 ch. see
Hinshaw, 1:215, Rich Square

For births of last 4 ch. see
Hinshaw 1:288, Contentnea M M

Isaac Hall moved to Ohio with many members of his family; he d. at age 91 (Hinshaw 4:147-8, Concord) Isaac m. 2d Dinah Plummer. The ancestors of Ann White can be traced in Hinshaw's North Carolina volume; she was the dau. of Jos. White and Gulielma Newby; likewise those of Mary Cox & Miriam Collier. The Hall Record by E. J. Hall-Hartley gives marriage dates and descendants for Isaac's children.

Isaac Hall of the above record was b/ in 1748, the son of Moses Hall, b. 1711 and Elizabeth (Davis? Baker?) who had (Hinshaw 1:216):

Anna, b. 1737

Sarah, b. 1739, = Josiah Brown

Moses, b. 1742, = Sarah -----

Isaac (of this record)

Joseph, b. 1750, = Christina Peele (or Peale)

Deed Bk.

1:163,

The first 3 ch. were born in Va. and 2 in N.C. (Hinshaw 1:216. When Moses bought land in Northampton Co. in 1744, he was of "Upper Parish, Nansemond Co., Va.")

It is assumed that Moses Hall, b. 1711, was the son of Moses Hall, of Chuckatuck M.M., Nansemond Co., Va. (Hinshaw 6:23) and who = Margaret Duke, dau. of Thos and Mary (Hinshaw 6:28) inasmuch as Thos. sent a letter to this meeting consenting to marriage of his dau. to Moses Hall, 11/7/1702-3. The will of Richard Davis was probated in Albemarle Co., N. C. June 14, 1737 (N.C. Wills, 1663-1789, 8:15; certified copy from N.C. Historical Commission) In it he left his dau. Alee (Alicia) in care of Elizabeth Hall, wife of Moses Hall, also Alee's estate in Moses' care; if his children should die before coming into possession of estates "then Do I give to Elizabeth Hall moveables and unmoveables to her and her heirs forever that is the wife of Moses Hall and ye Daughter of Alee Baker". To date, no one has proven the maiden name of Elizabeth Hall; many believe she was a sister of Richard Davis and that their mother may have married a second time.

